CHISAGO LAKE
EVANGELICAL LUTHERAN CHURCH
1854–1954

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Erected 1888

Chisago Lake

EVANGELICAL LUTHERAN CHURCH

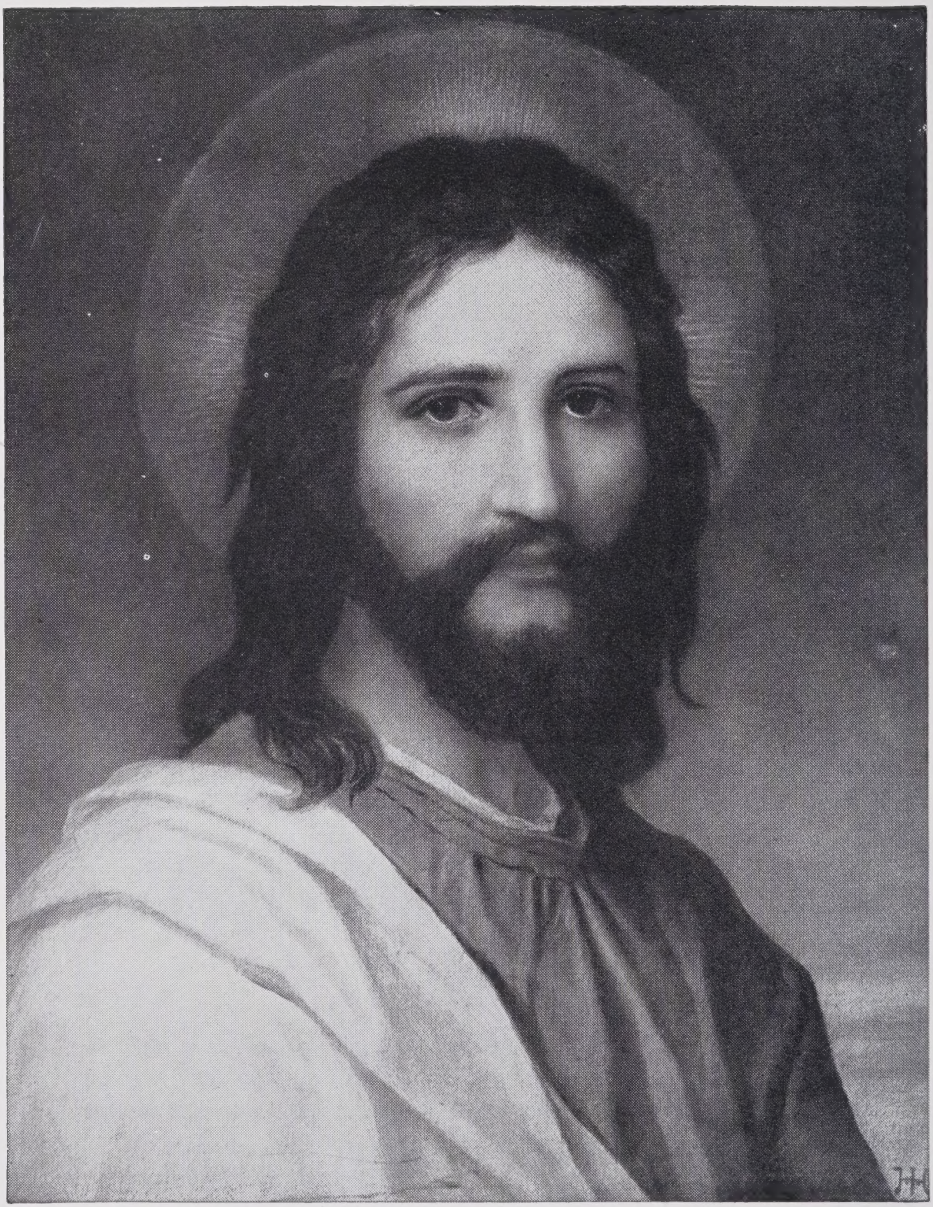
CENTER CITY, MINNESOTA

1854-1954

By EMEROY JOHNSON

Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

Ephesians 3. 20, 21.



The Year of Jubilee

This year of jubilee,
Chisago Lake, sing praise!
With gladsome melody
Your grateful anthems raise!
Throughout a hundred years, each day
The Lord has led you on His way.

His wondrous deeds retell,
Performed in days of Old,
How He has guided well
And graciously His fold,
That souls need not depart and stray,
But find His good and perfect way.

Gird for the coming days!
Follow where Christ would lead,
Ready in all your ways
His loving voice to heed,
Then shall this church a stronghold be
For God each passing century.

—William Johnson

PREFACE

IT IS an intensely interesting experience to study the story of one's own spiritual background and to examine that soil in which one's own roots have developed. The writer of this volume was a member of the Chisago Lake Congregation from the day of his baptism in 1899 until shortly after his ordination to the ministry in 1928. Mother had come to the community with her parents in the early 1870's, and father came in 1886. The old family home is still maintained, and the Chisago Lake Church still is the "old home church." Memories of childhood and youth are still cherished and frequently recalled to mind. As the years go by one begins to realize how deeply one's life is rooted in the soil of one's home community and church. For these reasons the writer considers it a privilege to have been entrusted with the responsibility of editing this volume.

The project was begun in 1939, when, at Pastor J. Henry Bergren's suggestion the congregation voted to have a history written. No history of the congregation had been published in English prior to that time, except a brief summary in "The Beginnings and Progress of Minnesota Conference," in 1929.

The source materials were mostly in Swedish, including the minutes of the congregational meetings since the organization of the church in 1854, the minutes of the church board and of several of the organizations of the church.

Eric Norelius has given us somewhat detailed accounts of the early history of Chisago Lake in "De Svenska Lutherska Församlingarnas och Svenskarnes Historia i Amerika," Volume I, pages 540-601, and in his "Tal Hållit vid Minnesotakonferensens 25-års Fest" (a historical address delivered in the Chisago Lake church 1883 and published 1898). These were based partly on his own experience and personal records, partly on letters written by pioneers at Chisago Lake, and partly on a manuscript history written by Pastor C. A. Hedengran in 1867. (This manuscript is in the archives of Augustana College, Rock Island, Illinois.)

At the fiftieth anniversary of the congregation in 1904 Pastor F. M. Eckman wrote a history of Chisago Lake, which was included in the "Minnesskrift" published by the congregation.

In 1908 Eckman edited a historical volume on the occasion of the fiftieth anniversary of the Minnesota Conference. Chisago Lake occupies a prominent place in the book.

Dr. Emil Lund's "Minnesotakonferensens och dess Församlingars Historia," published 1924, also tells the story of Chisago Lake (Volume I, pages 341-352).

The history written by the present writer in 1939 was not published, but a brief summary of it was published for the ninety-fifth anniversary of the congregation in 1949. Further research has been made in the years since then, and the manuscript written in 1939 has been completely revised and brought down to date. In this revision various new sources have been used, particularly manuscript letters and other materials found in the archives of Augustana College, Rock Island, Illinois, Gustavus Adolphus College, St. Peter, Minnesota, and a few items in the possession of the writer. Most of the photographs used as illustrations in this book have been collected by the present pastor of Chisago Lake Church, the Reverend J. Walton Kempe, under whose leadership the congregation is celebrating its centennial with special festive services on all the Sundays of the month of May, 1954.

It is the hope of the writer that this history may serve the present generation and future generations of members of Chisago Lake, to acquaint them with the story of their church, how it was founded, what obstacles have been met and overcome, what religious principles have permeated the pastors and the people of this congregation. Above all, it is the writer's hope that a knowledge of our past history may so enlighten and inspire us that we will become more appreciative of our church, more faithful to our God, more willing to serve our fellowmen in humility and love.

Emeroy Johnson

May, 1954

CHISAGO LAKE EVANGELICAL LUTHERAN CHURCH

THE Chisago Lake Evangelical Lutheran Church, Center City, Minnesota, is the second oldest congregation of the Lutheran faith in Minnesota, having been organized on May 12, 1854.

As a group of believers joining together for informal worship, without any pastoral leadership, but with laymen conducting services, performing baptisms, burying the dead, it dates back to 1851 and is thus the earliest group of Lutherans in the state of Minnesota. These early settlers were Swedish immigrants who had crossed the Atlantic to make their homes in the "land of opportunity." A famous Swedish writer, Fredrika Bremer, had visited Minnesota in 1850 and had then predicted, in her "Homes of the New World" that Minnesota would some day be a "glorious new Scandinavia. . . . Here the Swede would find again his clear, romantic lakes, the plains of Scania rich in corn, and the valleys of Norrland. . . . The climate, the situation, the character of the scenery agrees with our people better than any other of the American states, and none of them appears to me to have a greater or a more beautiful future before them than Minnesota."

Miss Bremer wrote down those impressions on October 25, 1850. On that very day a Swedish sailing vessel, the *Odin,* was nearing the shores of America, bringing to this land some of the first settlers at Chisago Lake, the vanguard of a hundred thousand Swedish settlers who would come to fulfill Miss Bremer's prophecy of a "Scandinavia in Minnesota."

Per Anderson, familiarly known in his home community as "Joris Pelle," had sold his farm in Helsingland, Sweden, and had decided to emigrate to the United States. Others in the community followed his example, until there were more than one hundred in a party that sailed from the port of Gävle in August, 1850. After eleven weeks on the ocean, with days of storm and days of calm, the group—minus nine who had died during the voyage—landed in New York on October 31.

It had been their purpose and plan to stay together in America, establish a new colony and organize a congregation. Before they left Sweden they had conferred about calling a pastor. They had sought to secure Pastor A. Wiberg of Stockholm as their spiritual leader in America. He had declined, but had recommended Pastor G. Palmquist. The group had agreed to this suggestion and Palmquist had promised to come the following year.

No definite plans had been made as to a place for their colony. As soon as the group reached New York, one after the other dropped out, the first one being Anderson's hired girl, Britta, who had been scolded because she whiled away time on board ship with the sailors as her companions. Others left the group in Chicago and elsewhere along the route. It seemed that the plan for a new colony was being frustrated. But Per Anderson was not to be dissuaded. While he spent the winter in Moline, Illinois, he received a letter from an old friend of his, Ulrik Nordberg. This letter set Anderson's thoughts winging toward Minnesota.

Nordberg had emigrated to America with a Swedish religious group known as the "Erik Jansonists." Janson was a religious fanatic who separated from the Church of Sweden and with some 2,000 followers settled at Bishop Hill, Illinois. They attempted to maintain a sort of social-religious community where no one was to own private property. Ulrik Nordberg became dissatisfied with this experiment and went on a journey to Minnesota Territory in the fall of 1850. Coming up the Mississippi and St. Croix Rivers to Taylors Falls he explored the unsettled, thickly wooded regions a few miles west, discovering Chisago Lake, then known to the Chippewa Indians as "Ki-chi-saga." One lone white man by the name of Van Raensler lived in a hermit cabin on a little island in the lake (where Park Island Hotel was built many years later). Nordberg was pleased with the region and wrote to Per Anderson in Moline, sending along a crude map indicating how to reach the place. The description of the place given by Nordberg of a beautiful lake with many bays and inlets, wooded shores and islands, plenty of fish and game, possibilities for farming when the land was cleared, appealed to Per Anderson. He determined to move to Minnesota, and as soon as river navigation opened in the spring he and his family with two other families and several hired men, set out on the up-river

journey. The other families were the Per Berg's and the Peter Wicklund's. On the boat they met another Swedish family, the Anders Swenson's, who had immigrated to America via New Orleans. They had had the unfortunate experience of losing all their baggage at St. Louis. Fortunately, however, the famous Swedish singer, Jenny Lind, was giving a concert in St. Louis the same day, and when she heard of the plight of her countrymen she gave the Swenson family fifty dollars.

The four Swedish families with their hired men landed at Stillwater, which at that time was the head of steam navigation on the St. Croix. There they built two crude flatboats, and with the power of the men themselves propelling the boats, the voyage to Taylors Falls was completed on April 23. Women and children stayed in the village a few days while the men made a trail through the forest to Chisago Lake.

The Wicklund family stayed near Taylors Falls. The others in the party settled on the shore of Chisago Lake. As closely as can now be determined, the Anderson family built their log cabin home about half a mile east of where the Chisago Lake church now stands, approximately at the northeast corner of the (old) cemetery. South Chisago Lake extended almost up to that point in those days. The Berg family settled on land now included in the parsonage property. The Swenson's took over Nordberg's claim, which was the narrow ridge of land which later became the site of the village of Center City. (Nordberg did not stay long in the community after other settlers arrived.)

The land was unsurveyed, and the settlers were squatters on government property. This was a common practice all along the frontier. When the land was offered for sale, each farmer could buy 160 acres at $1.25 per acre.

Other settlers arrived at Chisago Lake during the summer, and ten farms were begun. Nine of the farmers were Swedish immigrants, one was an American. Another ten or twelve families arrived at Chisago Lake in 1852, and more in 1853. They generally chose land along the wooded bays and inlets of the lake, and on the shores of smaller lakes nearby. The lakes furnished their water supply before wells were dug. Fishing was good, providing an excellent addition to the diet. With the oncoming wave of immigration the land farther from the lakes was soon occupied. Within five or six years nearly all the government land in the region had been claimed by settlers, almost all of them

Swedish people. In 1856 the population was estimated to be about 500.

It was a difficult, and often a discouraging task to begin farming in a heavily wooded area. Most of the work was done by man power. Only Per Anderson, of the early settlers, had a horse, and this faithful friend of the whole settlement was found dead one day in the woods.

Trees and brush had to be cut down and burned, and little patches of field and garden started between the stumps. But progress was made, in spite of a rainy spring in 1852 which made land-clearing a slow and soggy job. In the fall of that year Anderson mentioned in a letter to a friend that he had planted apple trees, and that they had raised tomatoes, cucumbers, and other vegetables in their gardens. The usual field crops were potatoes, corn, oats, and wheat.

Per Anderson's group of immigrants included one young man whose purpose in coming to America was to study for the ministry. His name was Eric Norelius. Anderson had great confidence in the young Norelius, who was only seventeen when he came to America. The two became intimate friends. When Anderson was founding a new Swedish colony in Minnesota Eric Norelius was a student at a German Lutheran college and seminary, Capital University, in Columbus, Ohio. Letters written by Anderson to Norelius in 1851, 1852, and 1853 have been preserved and constitute an interesting source of information about the first few years of the Chisago Lake community.

According to these letters it is clear that the settlers met for worship in the out-of-doors in 1851. The first service indoors was held on the First Sunday in Advent, November 30, 1851, in the newly finished Anderson home. Here also the settlers met to celebrate their first Christmas in Minnesota. Again on New Year's Day, 1852 they assembled for song and prayer, but on that day they decided to have no more services until the group increased in number.

Anderson was one of those who in Sweden had been deeply affected by the pietistic movement. This was also true of Eric Norelius. Anderson felt that his neighbors at Chisago Lake were in spiritual darkness, and he longed for the day when a pastor would come and a congregation would be established. "I long for the arrival of Palmquist as the bird waits for the coming of dawn," he wrote to Norelius on March 21, 1852. Pastor Palmquist

came to America, and was on his way to Chisago Lake in the summer of 1852. He and a companion came by river steamer to Stillwater. There was no steamboat service up to Taylors Falls, and they feared a thirty-mile hike across country. Consequently Palmquist never reached Chisago Lake. But the greatest disappointment for Per Anderson was the news obtained on a visit to friends in Iowa, that Palmquist had given up the Lutheran faith and had become a Baptist.

It was Anderson's firm hope and desire that a Lutheran congregation should be established at Chisago Lake, but now that Palmquist had failed them there was no immediate prospect that the hopes could be fulfilled. Not until 1854 did a Lutheran pastor come to visit the Swedes in Minnesota. In the meantime the settlers at Chisago Lake were visited by ministers of two other denominations, the Episcopal and the Methodist. But, chiefly, the settlers met for occasional devotional services, sometimes under the leadership of Anderson, sometimes with other men of the community in charge. Anderson wrote to Norelius suggesting that he discontinue his college studies in order to come and serve as pastor at Chisago Lake.

Anderson may rightly be called "Minnesota's first Lutheran layman." Though he was not immediately successful in getting a congregation established at Chisago Lake, his influence on the community was undoubtedly one of the prime factors in determining the religious character of the settlement.

The first native-born child in the community was a daughter of Mr. and Mrs. Per Anderson, born in November, 1852. As there was no pastor to be had, the little girl was baptized by her father, and given the name Kristina.

During the winter of 1852-53 Anderson worked in a logging camp at Rice River, sixty miles northwest of Chisago Lake. He returned home on March 25, 1853, and from that day on there was hardly a day that he and his family had the house to themselves. Many new settlers were arriving, some from Illinois, immigrants who had come from Sweden a year or two earlier, others coming directly from Sweden. In June Eric Norelius was going to New York to meet a company of Swedish immigrants, including his own parents, brothers, and sisters. Anderson wrote to Norelius and asked him to accompany this group to Chisago Lake. They did not come as early as expected, and on August 7 Anderson wrote to Norelius telling him that it would be difficult

to provide lodging and food for more immigrants during the coming winter. So many new settlers had come during the spring and summer of 1853 that every available home was crowded, and food supplies were not any too plentiful.

The Norelius party did not arrive in New York until November. They spent the winter in Illinois and some of them came to Chisago Lake the following spring.

One of the settlers who came to Chisago Lake in 1853 was Daniel Lindstrom, a half brother of Per Anderson. In 1854 he took possession of the land which later became the site of the village of Lindstrom, so named in honor of the first settler.

Among the many new arrivals in 1853 was one large group of immigrants from the province of Småland, people who in their home parish had been deeply influenced by a zealous and able pastor, Erland Carlsson. He was called to America, to serve a newly organized Swedish Lutheran congregation in Chicago. When he left Sweden to accept this call a large number of his parishioners decided to emigrate with him. Many of these came to Chisago Lake in the summer of 1853 and became influential in the building up of the community and in the plans for organizing a Lutheran congregation.

2. CHISAGO LAKE WANTS A LUTHERAN CHURCH

Gustaf Unonius, a Swedish Episcopalian minister in Chicago, was the first ordained pastor to visit the Chisago Lake colony. This was in the fall of 1852. Though he accomplished nothing in the way of establishing a congregation, the story of his visit is of interest and importance. He was an able man and had he succeeded in getting a call to Chisago Lake the story of this congregation might have been a glowing chapter in the history of the Episcopal Church in America.

Unonius had emigrated from Sweden in 1841, together with a group of so-called "better people," people from the ranks of the cultured and professional classes who were generally considered above the peasants and the laborers. They settled at Pine Lake, about thirty miles from Milwaukee, near the present village of Nashotah, Wisconsin. Unonius' descriptions of his life on the frontier are colorful and interesting. But he did not stay on his pioneer farm. He had been a student at Uppsala University. Shortly after his arrival in America he decided to enter the ministry in the Protestant Episcopal Church, having become acquainted with a great Episcopal leader, the Reverend James Lloyd Breck.

Breck established a seminary at Nashotah, and Unonius studied there three years. His ordination in 1845 is said to have been the first ordination of an Episcopalian minister in Wisconsin. He served for a time at Manitowoc, and in 1849 moved to Chicago, where he organized a Swedish Episcopalian congregation, called St. Ansgar's Church. He was convinced that the Episcopal Church in the United States was the true counterpart of the Lutheran Church of Sweden, and he set himself forth as the only true representative of the Swedish Church in America. He even sought official support for this claim from Archbishop Wingård of Sweden, but in this he failed.

Knowing that there were Swedish immigrants in Minnesota Breck arranged for Unonius to visit the settlements in St. Paul, Scandia, and Chisago Lake. It was on September 17, 1852 that Unonius conducted services at Chisago Lake. Concerning this visit Per Anderson wrote to Eric Norelius:

"We have today for the first time had the honor of having a pastor at Chisago Lake. Unonius from Chicago has been here and had a communion service. It was indeed a festive occasion, but one thing was lacking, namely, the mystery of the gospel, which is above all human understanding. He preached the Word of God just fairly well and defended the sacraments fully according to our confession, but in every respect just like the state Church of Sweden . . . he gave us strict admonitions not to turn away from our confession, and warned particularly against Baptists and other sects; but he insisted that no unordained person had the right to perform any pastoral acts, as e. g., baptism. He referred us to English pastors of the Episcopal Church if there was any need for such services. For my part this has no importance, for I set more value on Christ's command and the Word of God than ordination and clerical garb, if the necessity arises; but many stumble at it, if we ourselves should do anything like this. Please write me a few words about this next time you write.

"Unonius will surely hasten the settling of this region, and it seems that the population will increase considerably this fall. Five or six families are now on the way, and are expected today or tomorrow, and Unonius said he will send a large number here next spring. He has also made arrangements with the governor in St. Paul to have the adjacent land around this settlement held open for incoming Swedish people, and this was granted . . . He promised, or rather he offered to get us a pastor as soon as possible, and for this purpose he intends to go to Sweden next spring to bring ministers to this country. I could not oppose him, but I thought: Lord, wilt Thou send laborers into Thy vineyard; Thou knowest who is most useful."

That Unonius had made agreement with the governor to have certain lands reserved for Swedes is very unlikely. Possibly he had called on Governor Ramsey in St. Paul to ask about Swedish settlements in the territory, but the governor had no authority to designate certain lands for certain groups of people.

Later in the winter (1852-53) Pastor Unonius offered to come to Chisago Lake and to serve as pastor of the people in the settlement. In a letter dated February 9, 1853 Per Anderson wrote to Norelius:

"I have had another letter from Unonius. He offers to come next fall to be our pastor. I have not replied yet, but I say openly

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that I, for my part, do not want him, although I know that most of the people around me think highly of him."

It does not seem that Unonius ever again visited Chisago Lake. In the fall of 1853 he went to Sweden. He came back to America in 1854, but in 1858 he returned to Sweden and remained there the rest of his days.

Though Unonius had very little influence on the religious life of the Chisago Lake community it is likely that he guided and encouraged many Swedish immigrants to settle in Chisago Lake. He occupied a strategic place in Chicago as the only Swedish clergyman in the city at a time when hundreds of Swedish immigrants were coming to look for a place to live in America.

The first Methodist minister to visit Chisago Lake was Carl Peter Agrelius. He had been a pastor in the Church of Sweden for a number of years. On his coming to America in 1851 he joined the Methodist Church in New York. He later made his way west and came to Minnesota. The exact date of his first visit to Chisago Lake is not known, but it was some time before January 27, 1854, for on that date one of the settlers, Daniel Peterson wrote to Pastor Erland Carlsson at Chicago and said, in part:

"We have what we need for our bodily life, but for the spiritual life we need help. We gather every Sunday to read and sing, but we need more to edify our souls. We have had a min-

ister here by the name of Agrelius. He proclaimed the Word of God acceptably, but we did not generally dare to take communion, since he has a different doctrine."

After a Lutheran congregation had been organized, in May, 1854, Agrelius and other Methodist missionaries continued their efforts. The first Swedish Methodist "camp meeting" ever held in Minnesota was held at Chisago Lake in 1858. A small Methodist congregation existed for a time in Center City, but was moved to Lindstrom, becoming the nucleus for the present Methodist congregation there.

During the summer of 1854 a Baptist missionary, Frederik O. Nilsson, came to Chisago Lake to seek to win adherents to his faith. A few Swedish Baptists had come to Chisago Lake from Illinois and in 1855 a Baptist congregation was organized by Nilsson. Among those who were won to the Baptist faith were the parents of Eric Norelius. Eric's brother, Anders, had previously joined the Baptist Church in Illinois, and became a Baptist preacher.

The Baptists moved away from Chisago Lake, being among the earliest settlers at Cambridge, where a large and flourishing Baptist congregation came into being.

Per Anderson, Daniel Peterson, and others who longed for the establishment of a Lutheran congregation at Chisago Lake, determined to seek the help of the Swedish Lutheran pastors in Illinois, of whom there were three at this time: L. P. Esbjörn at Andover, T. N. Hasselquist at Galesburg, and Erland Carlsson in Chicago. All these three men visited Chisago Lake in the pioneer period, but it was Carlsson who came first and organized the congregation in the spring of 1854.

3. A CONGREGATION IS ORGANIZED

The pastor who led in the organizing of the Chisago Lake Church was Erland Carlsson. He was then 32 years of age, unmarried, pastor of the Swedish Lutheran Immanuel congregation of Chicago. He had been in the ministry five years, having served a congregation in his native province of Småland, Sweden four years prior to his emigration to America. At a time when many of the pastors of the state church of Sweden were guilty of neglecting their spiritual responsibilities towards their people, and even neglecting their own spiritual life, Erland Carlsson was one who preached the law and the gospel fully and clearly and sought his people for pastoral counseling with them. He had marked success in his parish and people flocked to hear him.

Among his friends who emigrated with him to America was Daniel Peterson, mentioned in the previous chapter. In the letter already referred to, written by Peterson on January 27, 1854, he pleaded with Carlsson to come for a visit:

"We have what we need for the temporal life, but for the spiritual life we need help. . . . We are longing for Pastor Erl. Carlsson's coming in the spring. I hope you will come, pastor. We will pay the travelling expenses. I hope you will come and stay with me while you are caring for us here in the settlement."

Not only the Chisago Lake colonists but also the Swedish Lutherans in St. Paul were asking for a pastor at this time. A letter dated March 15, 1854, addressed to Pastor T. N. Hasselquist, reported that the Swedes in St. Paul had formed a Lutheran congregation, and they asked for help and advice in regard to getting a pastor. They stated that the number of Swedes in Minnesota at that time was about 600: Chisago Lake was reported to have 200, Marine (Scandia) 100, St. Paul 150, and various scattered places 150. This letter was signed by Frank Mobeck, C. J. Lindstrom, C. A. Hedengran, P. M. Anderson, and A. J. Ekman.

In response to the Macedonian call from Minnesota, the pastors in Illinois agreed that Carlsson should visit Minnesota in the spring and that Hasselquist should make a missionary journey to those settlements later.

REV. ERLAND CARLSSON

Leaving Chicago in the latter part of April Carlsson came to Rock Island, and then journeyed by Mississippi River steamer to St. Paul, which at that time was a city of some 6,000 inhabitants. When he set foot at the levee at the foot of Jackson Street he was the first Lutheran minister to come to Minnesota. He stayed a few days in St. Paul helping the Swedes to get a Lutheran congregation established. The letter written to him in March made mention of a congregation already established, but he found that the organization had not been perfected, and therefore a meeting was held on May 6 for the formal organization of the First Lutheran Church of St. Paul.

Pastor Carlsson then continued his journey to Chisago Lake. His friends and former parishioners welcomed him heartily, as their hopes and wishes were at last fulfilled. Now they could have a Lutheran service. Now a Lutheran congregation would be organized. The organization meeting was held on Friday, May 12, after which Carlsson stayed in the community a few days, conducting services several times. On his return to St. Paul he organized the Scandia congregation on May 19.

No list of charter members of the Chisago Lake Church is now in existence, and it seems that none was ever made. Dr. Eric

Norelius, in his history of the Swedish Lutheran congregations, stated that there were about 100 communicant members when the congregation was organized. In the history written by Dr. F. M. Eckman at the time of the 50th anniversary of the congregation he gave the number of charter members as 57. Dr. Emil Lund, in his history of the Lutheran Minnesota Conference, quotes from a letter written by Erland Carlsson on July 10, 1854 to Dr. Peter Fjellstedt in Sweden, in which Pastor Carlsson said that there were about 200 persons in the Chisago Lake community at the time of his first visit there and that nearly all of them joined the congregation.

The oldest church register of the congregation dates from 1855, and was begun by Pastor P. A. Cederstam. There is no separate listing of charter members, but the records indicate the date when each person joined the congregation. In this book we find records showing that the following became members of the congregation on the day of its organization: Maria Carlsdotter; Mr. and Mrs. Anders Swenson and three children; Mr. and Mrs. Daniel Peterson and one child; Johannes Helin; Mr. and Mrs. Pehr Nilson Berg, their son Nils Berg and one child not confirmed; Daniel Nilsson; Mr. and Mrs. Håkan Larson Swedberg and one child; Matthias Swedberg; Swen Swedberg; Mattis Bengtson; Mr. and Mrs. Per Johnson Lund and one child; Mr. and Mrs. Anders Magnus Ahlstrom and three children; Mr. and Mrs. Daniel Larson Lindstrom; John Johnsson; Mr. and Mrs. Peter Johansson Wiberg and one child; Johannes Jonasson Lind;

IN THIS HAYMOW (OR THRESHING FLOOR) THE CHISAGO LAKE CHURCH WAS ORGANIZED

Mr. and Mrs. Sven Magnus Peterson and two children; Johanna Christina Peterson; Helena Nilsdotter; Mr. and Mrs. Carl Jonasson Lind; Mr. and Mrs. Clas Dahlhjelm; Mr. and Mrs. Carl Magnus Petterson; Mr. and Mrs. Magnus Jonasson and four children; Carl Swenson Ek; Anders Peter Nelson Glader and three children; Carl Gustaf Glader; Gustaf Adolph Glader; Mr. and Mrs. Nicolaus Jonasson; Mr. and Mrs. Carl Petter Nelson Dolk and one child; Maria Pettersdotter; Swen Magnuson; Mr. and Mrs. Lorentz Johansson and two children; Petter Johan Carlsson; Johan Smith. This list includes fifty-one communicants and twenty-three children.

At a congregational meeting held on November 27, 1856 it was decided that all those who were enrolled as members of the congregation when it was organized, and who had not yet given their name, birthplace, date of birth and other information for the church register should be required to give such information before January 1, 1857, and that those who failed to do so should no longer be considered as members. It is probable that there were some who neglected to do this and therefore were not recorded. The name of Per Anderson is not found in the church register, but in the records at the Chisago County court house his name appears as one of the incorporators of the congregation. The articles of incorporation were recorded on December 6, 1855.

The original church register contains the names of fifty-seven families and twenty-one individuals who had arrived in America prior to 1854. It also lists the names of forty-six families and thirty-three individuals who came to America in 1854. Approximately sixty per cent of these early settlers at Chisago Lake were from Kronobergs län in Småland, the district from which Erland Carlsson had come.

The secretary of the organization meeting was a former schoolmaster, John Håkanson. The first church board members were: Deacons: Håkan L. Swedberg, Per Anderson, and Carl Peterson; Trustees: A. M. Dahlhjelm, Per Berg, and Anders Swenson. The organization meeting was held in Berg's new log haymow (or threshing floor).

Though Mr. Berg had promised to let the congregation have its meetings in his house it was decided to build a "meeting house" on a plot of ground already selected for that purpose, in Section 27, where the owner, Anders F. Swenson, had promised

to sell one to four acres of land to the congregation at the government price.

Some of the men who were chosen as leaders of the new congregation are known to us from the writings of Dr. Norelius. He quotes a letter by Dahlhjelm to Erland Carlsson, written in the early part of 1854, showing that he was then a lay preacher among the people at Chisago Lake. He reported that he had been preaching "God's unadulterated Word" every Sunday and holiday for a year and a half. He had also baptized five children and buried three. He also mentioned having warned his neighbors against the false teachings of the Methodist pastor Agrelius. Dahlhjelm evidently was a man of strong opinions and a great deal of self-confidence. He was not satisfied with the way Carlsson organized the congregation and during the following summer he attended services only once.

Per Berg has already been mentioned as being one of the original settlers at Chisago Lake in 1851. His son, Albert Berg, born at Chisago Lake in 1861, held various political offices, including that of secretary of state of Minnesota.

Håkan Swedberg arrived from Sweden in 1853, and spent the first winter in Chicago. While there he was a member of a class of adults who studied English under the tutelage of Eric Norelius. He came to Chisago Lake in 1854. In 1855 the congregation chose him to lead the services when no pastor was available. He was the lay delegate from Chisago Lake at the organization meeting of the Minnesota Conference in 1858. His stepson, Jonas Magny, became the first student to enroll in the school started by Norelius at Red Wing in 1862, which was the beginning of Gustavus Adolphus College. Magny was ordained in 1870 and served as pastor until his death in 1910.

Per Anderson was the leader of the first contingent of settlers at Chisago Lake. When he left Sweden he had money not only for his own and his family's journey, but he also helped many of his fellow-travellers, and still had several hundred dollars left when he arrived. Norelius said of him that he was too generous for his own good. Anderson was well read, could write and figure, and he had a good insight into the truths of the Bible and the doctrines of the Lutheran church. His letters, written to Norelius more than a century ago, are as legible today as the day they were written. He used an excellent grade of paper and ink though he lived in the most primitive surroundings. Norelius

characterized him as a "poor farmer," one who cared more for forests and lakes, fish and game, lots of room and fresh air. In a few years he thought it was too crowded at Chisago Lake, and he moved to the Cambridge community. There he died in September, 1881, at the age of 64. The Cambridge Lutheran congregation has marked his grave with a suitable monument.

Of the other church officers, Anders Swenson and Carl Peterson, not much is known. Swenson was one of the early settlers, coming with Per Anderson in 1851. He was from Östergötland. Peterson was from Småland.

Though Erland Carlsson stayed only a week at Chisago Lake, and, as far as we know, revisited the place only once, he left something of a permanent influence. His sermons were characterized by a warm, evangelistic fervor. His motto as a preacher was: "The law in its strictness, and the gospel in its glory." He took an interest in people. He was concerned about their spiritual welfare. Not all the Swedish immigrants who came to Chisago Lake had been touched by the spiritual awakenings occasioned by the pietistic movement in their homeland, but in general they were churchly minded and heard Carlsson gladly. His visit was not soon forgotten.

The building in which the congregation was organized has long since disappeared and its location has not been marked. It was built of rough-hewn logs, and stood a few rods east of the old cemetery near the county road. At that time a bay of south Chisago Lake extended almost that far up. The lake was much higher than it has been in recent years.

The new "meeting house" was built in the summer of 1854, and was undoubtedly the first Lutheran house of worship in Minnesota. It was not large enough to accommodate even half of the people in the community. It was not intended to serve as a church, but was planned and equipped to serve as a school, and was evidently used both as a public school and a church for some time.

N:o 1.

Protokoll hållet vid allmänt sammanträde af vid Chicago Lake Minnesota Trakten Bosatte Swenskar, af Evangeliska Lutherska Bekännelsen Den 12 Maj 1854.

De Swenskar, hvilka kommit att bosätta sig på denna plats. Hade länge känt behofvet af ett ordnadt Kyrkoskick, och som de nu hadde ett besök, Af Lutherska Pastorn Erl. Carlson från Chicago, blef ett almänt möte utlyst att denna dag hållas i och för ordnandet af de kyrkliga angelägenheterna och blefvo härvid följande beslut fattade:

§1 Man öfverenskom att förena sig till en menighet under namn, af den Swenska Evangeliska Lutherska Församlingen, vid Chicago Lake.

§2 Såsom alman Christlig och särskilt såsom Evangelisk Lutherske erkänner denna Församling ej allenast den Heliga Skrift såsom Guds Ord och till följe deraf såsom den enda tillräckliga och ofelbara norm för menniskornas tro och lefverne, Utan antager tillika, uti som de tre ålgta Symbola (det Apostoliska, Nicaenska och Athanasianska) den oförändrade Augsburgiska bekännelsen såsom en kort men trogen sammanfatning af Christendomens hufvudläror.

§3. Påseende på medlemmars upptagande beslöts, Att

№ 2.

Barn och äldre odöpte skolla upptagas medelst det Heliga Dopet Enligt de i vår Lutherska Kyrka brukliga och allmänt antagna doppanmälaren. De hvilka redan blifvet döpte och innom den Lutherska Kyrkan upptagne och Confirmerade, och som önska att jämte medlemmar i denna Församling blifva upptagna, hafva att härom göra anmälan hos församlingens Pastor, hvilken dels genom samtal med dem, dels också genom att rådgöra med Församlingens äldste har att göra sig noga underrättad om Deras kristendom och moraliska karakter, Allenstund ingen må såsom medlem upptagas, som gjort och gör sig skuld för ett skriftstridigt Lefverne. Förefinnes icke hinder för upptagandet skes Detta efter slutad vanlig Gudstjenst (dock före välsignelsen) eller hållet efter förbredelse Gudstjensten till den H. nattvarden på följande sätt: Den eller de, som skolla upptagas framträda på gifven kallelse till Altaret, Ifrån hvilket Läraren efter en kort och lämplig bön. tilltalar Dem således:

Älskade vänner! Emedan I hafven begärt att jämte medlemmer blifva i denna vår Evangeliska Lutherska Församling upptagna; ja, Alldenstund I blifvit födda och förbrädde innom den Lutherska Kyrkan, wilje vi icke afsvara eder en ny bekännelse. Vi önska blott veta om i sanning i detta Land nu och framdeles trogot wilja vidblifva vår kyrkas tro och lära, I församlingens namn får jag derföre tillfråga eder om I af uppriktiga hjertan wilja blifva den bekännande sin trogna, hvilken I sedan en dag inför Herrans Altare hafven aflagt, och tillika troget fasthålla den Augsburgska Confessionen? Svar ja. Lofven I och att redligt iakttaga de plikter Svar till denna bekännelse i almenhet och Eder närmast skapet af Församlingen i synnerhet förbinda eder? Svar ja.

På grund af hvad I nu hafven bekygat får jag härmed förklara Eder vara medlemmar af denna vår Församling och hafven i lika måtto af oss en fri och öppen tillgång till

N:o 3.

Guds ords flottor och Nådemedlens bruk. Herrarne gifve Eder sin nåd, att rätt betjena Eder af denna förmon till edra själars frälsning och eviga salighet. (Slutas med välsignelsen och en Psalm)

§ 4 Skulle den bedröfliga omständigheten inträffa att någon af församlingens medlemmar förfaller i ett syndigt och ogudaktigt lefverne, såsom Dryckenskap, Svordom, onyttiga förtal med mera som länder till allmän förargelse, och det jämväl måste blifva fråga om en sådan persons uteslutande ifrån församlingen, öfverenskommen att fälla sig till efterrättelse, att beslut i detta ~~i detta~~ ämne, fattadt vid ett Ev. Lutherskt konferensmöte i Chicago vid början af detta år, hvilket är af följande lydelse: "Ingen medlem må uteslutas från församlingen, förän det förhållande, som öfverklagas blifvet noga undersökt och den felande i öfverensstämmelse med Matth. 18: 15–18. erhållet ömma och allvarliga förmaningar. Att meddela dylika tillkommer wäsentligen hvarje kristen, men det är och blir en särskild plikt för lärare och Diäcons att kärleksfullt och allvarligt förmana och warna de ojudiga. Men skulle dessa förmaningar icke hafwa åsyftad verkan är och blir det af största vigt att icke i våra församlingar låtta sådana personer qwarstå, hvilka göra sig skyldiga till uppenbara förargelser och lastfullt wandel. Dock emedan omständigheterna i detta land göra det nödwändigt må man till en början icke gå försträngt till wärks i detta hänseende. Men då det blir nödwändigt att excommunicera någon ängtades att detta mera måtte ulgå ifrån församlingen än dess lärare. I hwarje fall måste excommunicationen vara en akt af församlingen och lärarne gemensamt."

§ 5 Emedan församlingen är utan lärare och det är af högste vigt att erhålla sådan, beslöts att förena sig med Lutherska församlingen af S:t Paul i den

kallelse till Prestmannen C. M. Svensson af Wexiö stift, att komma och öfvertaga den andeliga ledningen och vården öfver Segra församlingar. Emedlertid vill församlingen hänefter som hittills Söndagligen samlas till gemensame uppbyggelse, samt förena sig i dragna böner till Gud, att han i Nåd snart wille sända Dem en trogen herde och själasörgare.

§6. Ett årligt möte skall hållas i början af Maj månad för att granska Kyrkans räkenskaper. Samt välje "Trustus och Deacons", af hvilka de förre hafva att omvårda, handhafva och ansvara för Kyrkans egendom, eller utöfver ekonomie i stället hafva en faderlig uppsigt öfver församlings medlemmars uppförande, försöka anskaffa hjelp åt sjuka och nödlidande, samt i saknad af lärare vid Gudstjensten och andaktsöfningarna leda uppbyggelsen. Antalet af "Trustus" och Deacons kan efter omständigheterna ökas eller minskas. För kommande året wäldes Tre "Trustus" men C. M. Dahlgelm, Per Berg och Anders Jonsson, och tre Deacons Håkan Larsson, Petter Anders son, och Carl Petter son. Såsom församlingen Secreterare utwäldes Joh. Håkan son, och C. M. Dahlgrön blef utsedd att wård den ofvanstående uppbyggelsen leda. Sången

§7. Ekonom Mr. Berg föreslog att församlingen skulle hus för de allmänna Kyrkliga sammankomsterna anskaffa, dock beköfligt att få ägd hus för detta ändamål och beslöts derföre att till nästa Sommar uppföra ett Evang. Lutherskt Meetings Hus, hvilket så bör inredas att det tillika kan begagnas såsom skolhus. Detta hus skall uppföras på Nr. 27. å Eden jelan som redan är blifven utsedd. och Der ägaren af denna jord, Anders.

№ 5.

Fredrik Svensson förbundet sig för Guvernementsprojet att åt Församlingen upplåta från 1. till 4. Åkres Land, och mot betalning till Församlingens Trustees lemna Deeds på denna jord. Huset bör byggas 18. alnar långt, 14. bredt och 5 högt alt invendigt. Timmer framskaffas och arbete eller utgifter utgöres lika af kvarje Sättare. Som är eller vill vara medlem af församlingen.

§8. Emedan detta Church House kommer att uppföras inom Township 34. ifrån det af församlingen bor i andra Townshipet; Så förbehöll sig dessa att om församlingen skulle ökas, så att det blir nödvändigt uppföra en annan Kyrka, och Detta hus då kommer att begagnas endast till skolhus i Township 34. de då skolla erhålla en motsvarande hjelp i Penningar eller dagsverken förutbyggande af eget Skolhus inom sitt Township.

§9. En byggnas Committee blef utvald bestående af Petter Gladen Pet. Berg, Daniel Pettersson, Petter Svens son, och Mathias Bengtsson, och har dessa att uppgöra ritning. Bestämma huru mycket timmer hvarje en Sättare förenad med församlingen skall afsemna, m. m.

§10. Då Enkomannen Johannes Pettersson ansågs oförmögen att lemna en nödig värd åt sitt lilla barn Emma Sophia Beslöt församlingen genom subskription, samla medel för att ersätta den, hvilken tills vidare vore villig att åtaga sig barnets föstsel och vård.

§11. En Bok inköpes för församlingens räkning i hvilken församlingens medlemmarnes inskrifvas och Dep Protokoller införas.

Att justera

in fidem:

Erl. Carlsson

John Håkansson, Secreterare.

TRANSLATION OF MINUTES OF ORGANIZATION MEETING, CHISAGO LAKE May 12, 1854

(From Augustana Historical Society Publications, Vol. XI, Pages 50-52)

Minutes kept at a general meeting of Swedes of Evangelical Lutheran confession living at Chisago Lake, Minnesota Ter., May 12, 1854.

The Swedes who came to settle in this place have long felt the need of an organized church order, and as they had now received a visit from the Lutheran pastor Erl. Carls[s]on from Chicago, a general meeting was announced to be held this day for the purpose of setting in order the church affairs, and at this meeting the following resolutions were passed:

§1. Resolved that we unite in a congregation under the name of the Swedish Evangelical Lutheran congregation in Chisago Lake.

§2. As in general Christian and in particular as Evangelical Lutheran this congregation acknowledges not only the Holy Scriptures as God's Word and therefore as the only sufficient and infallible norm for the faith and life of mankind, but also accepts, besides the three oldest symbols, (the Apostolic, Nicene, and Athanasian) the unaltered Augsburg Confession as a short but faithful summary of the chief Christian doctrines.

§3. In regard to the reception of members it was resolved, that:

Children or unbaptized older persons are received according to the rubrics and forms in our Swedish Lutheran Church handbook. On the other hand when anyone, who has already been baptized and confirmed, wishes to unite as a member with this congregation, he is to notify the pastor of the congregation of his wish, who, partly by private conference, partly by counselling with the congregation's elders* shall make himself thoroughly familiar with the person's Christianity and his moral character; for no one, who engages in and shows himself to be living in an unchristian and sinful manner, may be received as a member of the congregation. If no objections are found to his reception it may occur at an ordinary service, or also at the service preparatory to the reception of the Holy Communion, in the following manner: He or they, who are to be received as members, come forward to the altar when called, and after a short prayer are addressed as follows: Beloved friends, as you have asked to be received as members of this congregation, therefore as you have been born and brought up in the Lutheran Church, we will not require of you a new confession. We wish simply to know if also in this country you will hold fast to our old, unchangeable faith and doctrine. In the name of this congregation, therefore, I ask you, if you with honest hearts will remain faithful to that confession which you have already made before the Lord's altar, and in accordance with the same will be faithful to the Augsburg Confession? Answer: Yes.

*Which here means deacons.

Do you also promise to accept in honesty those duties to which this confession in general and membership in the congregation in particular obligates you? Answer, Yes.

In consequence of what you have now declared I hereby declare you to be members of this our Evangelical Lutheran congregation, and to have as such, in the same free access to the treasures of God's kingdom and the use of the means of grace. The Lord grant you His grace that you may zealously and faithfully use these privileges to the saving of your souls and eternal blessedness. Amen. (Close with the benediction and a verse.)

§4. Should it happen that the grievous circumstances arise, that any of the members of the congregation fall into a sinful and ungodly life, such as drunkenness, profanity, quarrelsomeness, malicious slander, or others, which lead to general offense and the grief of God's congregation, and therefore the question is raised whether such a person is to be excluded from the congregation, it was agreed to follow a resolution on the same question, adopted by the Conference in Chicago, Jan. 4-9, 1854. This resolution reads as follows: "No one may be excluded from the congregation before the conduct with which he is charged has been fully investigated and the erring one has been sympathetically and earnestly warned and admonished, privately and openly in accordance with Matthew 18. 15-18. To administer these admonitions truly is one of the rights of every Christian; but it is and remains a special duty for the pastor and deacons to warn and admonish the evil-doer in love and seriousness. But if this does not accomplish the expected purpose, it is of the highest importance that such persons are not allowed to remain in the congregation, who are evidently guilty of mischief and a profligate life. Yet under the conditions that exist in this country it becomes necessary that at the beginning one should proceed cautiously. But when it becomes necessary to excommunicate anyone it is desirable that this might proceed more from the congregation than from the pastor. In every case the excommunication must be a common act of both congregation and pastor."

§5. As the congregation is without a pastor and as it is of the greatest importance that it should have one, it was moved that we unite with the Lutheran congregation in St. Paul in its call to Pastor C. M. Swensson of Wexiö diocese, to come and assume the spiritual leadership and care of these congregations. Meanwhile the congregation will continue as before to gather on Sundays for our common edification, and to unite in faithful prayers to God that He in mercy may soon send us a faithful shepherd and "carer for our souls."

§6. A yearly meeting shall be held in the beginning of the month of May to examine the accounts of the church and to elect "Trustees" and "Deacons", of which the former are to receive, have in charge and be responsible for the church's property, or the outer economic [affairs]. The latter shall constitute a church council to exercise a fatherly oversight over the members of the congregation, to endeavor to secure help for the sick and suffering, and in the absence of a pastor to lead the devotions at services and prayer meetings. The number of "trustees" and "deacons" can be determined by circumstances and may be larger or smaller. For the coming year three trustees were elected, namely A. M. Dahlhjelm, Per Berg, and

Anders Swenson, and three deacons:—Håkan Larson, Petter Anderson, and Carl Petterson. As secretary of the congregation Joh. Hakanson was elected, and A. M. Ahlström was elected to lead the singing at the devotions.

¶7. While Mr. Berg kindly offered the use of his house for the general church gatherings it was yet felt that it was necessary that a house belonging to the congregation and intended for this purpose be secured, and therefore it was resolved to erect an Evangelical Lutheran Meeting House by next summer, which house is to be so arranged that it can also be used as a school house. This house shall be erected on Section 27 at the place which has already been selected, and the owner of this ground, Anders Fredrik Swensson, has obligated himself to sell to the congregation from 1 to 4 acres of land at the government price, and on receipt of the money to deliver a deed for this ground to the "trustees". The house shall be built 18 yards long, 14 wide and 5 high, all inside [measurements]. Timber is to be prepared and work or contributions to be given alike by every settler, who is or expects to be a member of the congregation.

¶8. As this Meeting House is to be erected in township 34, but part of the congregation lives in another township, therefore it is stipulated by those (in the other township) that if the congregation shall increase, so that it becomes necessary to erect another church, and this house then will be used as a schoolhouse in township 34, they then shall receive corresponding help in money or day's work in building their own school house in their township.

¶9. A building committee consisting of Petter Glader, Per Berg, Daniel Petterson, Petter Swensson and Mathis Bengtson was elected, and these are to draw a plan, decide how much timber each settler connected with the congregation is to furnish, etc., etc.

¶10. As it was considered that widower Johannes Petterson is unable to give the necessary care to his little child, Emma Sophia, it was resolved that the congregation by subscription gather money in order to pay some person who until further notice will be willing to assume the care and keeping of the child.

¶11. That a book be purchased for the church accounts, in which the names of the members of the congregation and its minutes are to be entered.

As above.
In faith.

[Signed] Erl. Carlsson
John Håkanson, Secretary

Read and approved at a general meeting May 13, 1854, witness on behalf of the congregation

Daniel Petterson
[Signed] Lars Petter Skjölin
Petter Gustaf Gustafson

4. ERIC NORELIUS PIONEER PREACHER

The new congregation at Chisago Lake desired to have a pastor as soon as possible. No ordained minister could be secured immediately, but student Eric Norelius arrived a week after Carlsson had left. He stayed through the summer of 1854, being the first stationed Lutheran preacher in Minnesota. He was also the pioneer church school teacher. He was then twenty years old.

Born at Hassela, in the province of Helsingland, Sweden, Eric Norelius had spent most of his childhood and youth as a farm boy, living in the out-of-doors a large part of the time. His parents were industrious and thrifty, but were unable to provide for the education of their son when he felt the call of God to enter the ministry. After a year of studies in the high school of Hudiksvall in 1849 and 1850 he found it necessary to return home. All doors seemed to be closed against him.

It was then that "Joris Pelle" Anderson had determined to emigrate to the United States. Eric and his next older brother, Anders, decided to join the Anderson group. Coming to Andover, Illinois, in the late fall of 1850 Eric found Pastor Lars P. Esbjörn, who was able to give him good advice and help.

From 1851 to 1853 Eric Norelius studied at Capital University, Columbus, Ohio. Then, after a summer in New York and a winter in Chicago he came to Moline, Illinois, where his parents and some other relatives were wintering after their arrival in this country. They had decided to move to Minnesota, and Eric accompanied them. After a six-day journey on a river boat they reached St. Paul, a young but lusty and growing city of 6,000 people. The Swedish Lutherans in the capital of Minnesota Territory invited him to conduct a service, and this he did. The meeting was held in a little schoolhouse on Jackson Street, on the evening of May 21.

The boat left for Stillwater the next day and the Norelius party arrived there late in the evening. They spent the night on the boat landing under the open sky.

The lumberjacks had then come down from the camps farther north, and Norelius has given a vivid description of them:

DR. ERIC NORELIUS

"If one were to be well dressed and stylish in the St. Croix valley in those days one must wear a bright red wool shirt with a little embroidery in front, and no vest. A young man in such a costume, with a leather belt around his waist and a "plug hat" on his head, standing on a street corner or in some other public place, with hands on hips, or whittling a stick, and looking boldly around, was a gentleman of the approved type in those days."

From Stillwater to Taylors Falls they rode on the mail stage on May 23. The next day they walked through the woods to Chisago Lake, and found it a place of great natural beauty. Having lived nearly all his life in close communion with nature, the life of the pioneers appealed to Eric Norelius.

It was soon agreed that Norelius should stay and serve the congregation. On May 25, Ascension Day, he preached for the

first time in Chisago Lake. On June 12 he started teaching school, the first school of any sort in the community.

Both Agrelius, the Methodist minister, and Nilsson, the Baptist preacher, gave Norelius competition throughout the summer. The first sermon he heard Agrelius preach was "beneath criticism," said Norelius later. "The sum and substance of it all was to show how fortunate the Swedes were who came to America. Here they could "fear God" as much as they wanted to. It was dangerous to remain in Sweden, because of the "Russian bear." Russia bordered on Sweden north of the Baltic Sea, and by this route the "Russian bear" would come some fine day and give Sweden a bear hug, and then it would be best not to be there."

Agrelius came to the Lutheran services and would then announce his presence and give a speech. He offered his services in this way: "If you like the Methodist way you may have that, and if you want the Lutheran way you may have that. I know how it should be done. I was a minister in Sweden twenty-six years." After he quit the Chisago Lake community he lived for a number of years at Big Lake in Washington County.

Nilsson, the Baptist man, stayed only a week in Chisago Lake in the summer of 1854. He returned the following year and organized a little congregation. Eric Norelius' brother Anders had become a Baptist in 1852, and their parents embraced the Baptist faith and left Chisago Lake in 1857, settling in Isanti County.

During the summer the Chisago Lake congregation considered the question of the location of the proposed church, but it was a difficult problem since the settlers were scattered at various places around the lakes, and no decision was reached. Many new settlers arrived from Sweden during the summer and the colony increased rapidly in numbers. Economic conditions improved gradually. The people learned to live within their means. In Taylors Falls the settlers could not buy a nickle's worth on credit. This compelled them to live in a plain style, to have as few needs as possible, and to cultivate their inventive ability. Each settler cut timber on his land to build his log house, and furniture also was home-made. Wooden plugs were often used instead of nails. Clothing was simple and plain. Wooden shoes were common. The grain was cut with a scythe and threshed with a flail. No one farmed with the expectation of making money, but only to make a living.

The surrounding country, especially towards the northwest, was still a little known region. Norelius explored the territory for some miles around, and discovered Sunrise Lake, the Sunrise River, and the Sunrise "prairies." East of Sunrise Lake, in the midst of thick forest, he found a lonely hermit's cabin. It was Van Raensler who had betaken himself away from his former haunts when settlers arrived at Chisago Lake.

There were differing spiritual tendencies among the people, depending on the various preachers whom they had heard in Sweden. Norelius preached to the best of his ability, according to the evangelical emphasis that prevailed in some of the pietistic circles in Helsingland. Those who had a more legalistic view were not entirely satisfied. Håkan Swedberg, one of the deacons, wrote to Erland Carlsson: "Eric Norelius continues to preach. As I am hard to please I am not fully satisfied with his sermons, but he is young and not accustomed to the work, and perhaps inexperienced in regard to what he should preach. God knows, not I."

Per Anderson, on the other hand, was pleased, and hoped that Norelius could soon be given a permanent call.

After his sermon on September 10 Norelius bade the congregation farewell. He was given $25.00 as salary for his summer's work. No doubt he felt that the experience he had gained was a far more valuable remuneration. After revisiting friends in Illinois he returned to Columbus, Ohio, for his third and final term at Capital University.

Though he did not become pastor of the Chisago Lake congregation after his ordination his summer in the community had aroused great interest in and love for Minnesota. Two years later he settled in Goodhue County, and he gave sixty years of his life to building up the Lutheran Church in this state and throughout the Northwest.

5. CEDERSTAM, THE FIRST RESIDENT PASTOR

Attempts were made to secure a pastor from Sweden. At the organization meeting Pastor Carl M. Svensson of the Växiö diocese in Småland was called, but after a long period of hopeful waiting the congregation was disappointed in getting a negative reply.

The call to Pastor Svensson had been sent through Dr. Peter Fjellstedt, a leader in the missionary movement in Sweden, with the understanding that if Pastor Svensson declined, Dr. Fjellstedt would have authority to issue the call to someone else whom he considered suitable. On the basis of this authority he sent the call to a missionary pastor in India, G. E. Lundgren. Pastor Lundgren wrote a letter of acceptance, but for some unknown reason returned to Sweden instead of coming to America.

Pastor T. N. Hasselquist of Galesburg, Illinois, came for a visit in the fall of 1854, staying from October 30 to November 1. He conducted services three times, including a communion service. Per Anderson wrote to Norelius: "He spoke on Luke 15. He described the circumstances of the prodigal son, both when he left his father's house and when he came back in such a vivid manner and in the spirit of the Gospel so that the floor in our new schoolhouse could have softened. But I fear that not many hearts were touched by it."

A month later, however it was apparent that hearts had been touched to such an extent that Hasselquist was called to serve as pastor in Chisago Lake, but Anderson would have preferred Norelius.

Hasselquist did not accept the call, as he had an extensive parish in Illinois and felt that he should stay where he was.

In the spring of 1855 the Chisago Lake congregation sent an urgent plea to the Swedish Lutheran pastors in Illinois, asking that they should try to find someone who could be sent to Minnesota. This letter was read at a meeting of the Scandinavian Conference of the Synod of Northern Illinois in Chicago April 14. In response to this petition the Conference asked P. A. Cederstam to go to Minnesota.

Pehr Anderson Cederstam had come to America in 1853 at

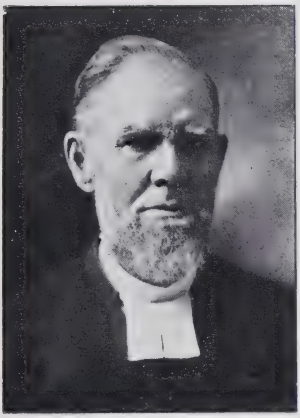
the age of twenty-three. He had been confirmed in the Church of Sweden by Pastor T. N. Hasselquist. As a child he had learned to love the Lord, but in his home there was no reading of the Bible or any prayer, and when the boy indicated that he intended to take Christianity seriously he was met with derision and scorn. At the time of his confirmation he had felt God's call to the ministry and during the following years this conviction was strengthened, with the result that he enrolled at a school in Kristianstad. He was about ready to begin his theological studies in 1853, but he had been thoroughly aroused by the fact that some ungodly ministers in the state church were allowed to continue unmolested while pious and zealous ones were sometimes persecuted by the authorities. With hatred in his heart for the ministers of the state church Cederstam left Sweden in May, 1853.

Arriving in New York he soon became acquainted with the Swedish Methodist minister O. G. Hedstrom, and for a time was interested in the Methodist Church. Early in 1854 he was sent to Chicago as colporteur for the Methodists. Cederstam knew very little about Methodism, as they had no books in Swedish at that time, and Hedstrom had told him that the Methodists were really the same as the pietists in Sweden. In a state of religious uncertainty Cederstam came to Chicago and after much hesitation he went to Pastor Erland Carlsson for advice. He was received with brotherly kindness, and Carlsson urged him to go to see his confirmation pastor, Hasselquist in Galesburg.

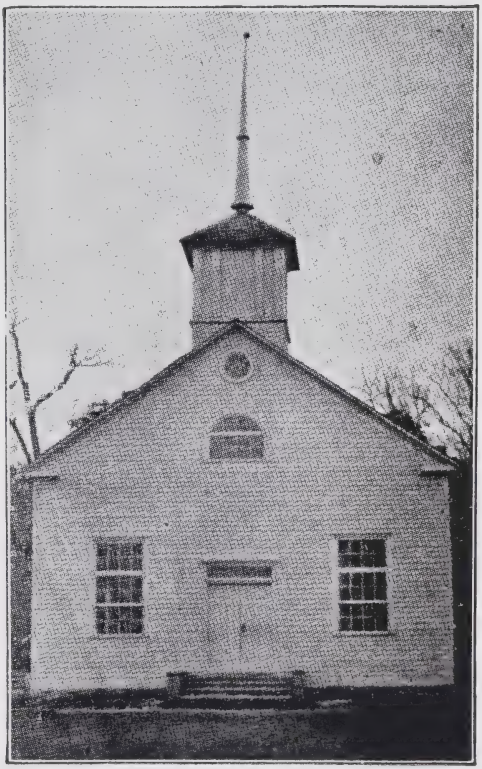
The result was that Cederstam moved to Galesburg, intending to learn some trade. However, he soon became an active participant in the work of the church. In the fall of 1854, when Hasselquist visited Minnesota and later made a trip to New York, Cederstam preached in his place and thus was drawn into the work which he thought he had given up for ever. When the Conference, in April, 1855, asked him to go to Minnesota, he acceded to the request. On Pentecost, May 27, he preached at Chisago Lake for the first time.

The new pastor was young and quite inexperienced, still not ordained, and the task laid upon him was no easy one. Though some of the members of the congregation were sincere and pious believers, this was by no means true of all, and even among the "good Christians" there were different views and opinions.

A church was needed as soon as possible, and before it could



REV. P. A. CEDERSTAM



FRAME CHURCH
Erected 1856

be built the location of the new church must be agreed upon. This problem almost caused a serious rift in the congregation, but Pastor Cederstam had the courage and wisdom and grace from above to guide the congregation through these trying times.

The first congregational meeting after Cederstam's arrival was held on July 4, 1855. The question of a church was considered and after much discussion and debate it was decided to accept a gift of land offered by Per Anderson and Daniel Rättig. This land was "at the northeast corner of P. Berg's fence." Two members protested, but the congregation voted to build in spite of this protest.

However, at a meeting on September 12 the same year it was decided to build the church "on the two acres purchased for $50.00 from F. Mobeck on the Nordberg peninsula." No explanation is given in the Minutes for the change in plans.

In the history of the congregation by Dr. F. M. Eckman in 1904 the following account is given (Dr. Eckman quoted from a written report by Cederstam but he did not state whether it was a letter or a published aricle):

"When the congregation was organized by Pastor Carlsson a church site was selected about where the Methodist church now stands (this was about half way between Westlund's and the court house). Later in the summer another place had been chosen and a clearing made in the woods. This was on Peter Swenson's land east of the lake, not far from where A. Molin's place now is. At this place several bodies had been buried.

"Such was the situation when I arrived at Chisago Lake. But there was no unanimity about the choice of this new place. At this time a poor American was staying in the settlement, and he and Per Anderson platted the land now owned by Peter Shaleen, and this was to become a big city. It was given the name Center City, since it was to be the central point in the settlement. Now it was evident that this was to be the location of the church. Lots were promised for it at the most beautiful place, a little to the east from where the parsonage now is located.

"It was decided to build the church here, but those who lived south and west of the lake protested, though they were in the minority. Then those south of the lake began to look for a church location on the land owned by P. Glader, and those who lived around "The Narrows" began to talk about building a church there. Those who lived at Little Lake reckoned that they could build a church. In vain we tried to reconcile their differences. Everything seemed hopeless. But they all said: If we can get a donation of two acres of Mobeck's land we will all unite and build a church there.

"I was very dejected and did not know what to do. One day it occurred to me to go to Mr. Mobeck and offer him $50.00 for two acres of land. I began to count my money, but I did not have much. Fortunately I had received a subscription for *Hemlandet*, so that, when I put everything together, my money and *Hemlandet's* money, it was just the required amount. I put the money in my pocket and went to see Mr. Mobeck, who then was living on his land. I want to mention here that Mr. Mobeck had become disgruntled and unyielding as a result of the criticism showered upon him because he had bought this land, which, as many be-

lieved, he knew the settlers had chosen for church, cemetery, and parsonage. He was willing to donate enough for a church lot, but the people wanted enough for a cemetery also. After discussing for a while the deplorable dissension in the congregation I said that I had come to buy land. I laid my money on the table. 'See here,' I said, 'is fifty dollars in gold and silver. This money you will take, Mr. Mobeck, in payment for two acres of land for a church lot. Tomorrow you can go to the U.S. Land Office in Stillwater and buy forty acres of land near-by, and you will have more use of that.'

"Mr. Mobeck did not believe that the congregation would agree to this. They did not want to buy land.

"I replied, 'I am the one who is buying the land, and it will be my loss if this does not succeed.'

"After some further discussion, and after Mrs. Mobeck had interceded for me, Mobeck said, 'Well. if I can deal with you, pastor, and if I can decide on the south boundary of the two acres, then I will let it go.'

"Herewith he extended his hand to me, and Mrs. Mobeck put both her hands on ours, and wept tears of joy. After we had read the Word of God together and prayed, I went my way happy and satisfied.

"I now hurried to 'Uncle' Swedberg to tell what I had done. He laughed at me and said, 'You are brave, pastor.' But he thought that it was a shame to pay such a high price for that piece of land.

"I replied, 'If we can win unity by it, it is not too much.'

" 'That is true, pastor,' he said, and was satisfied.

"The news spread rapidly in the settlement. Some thought it was absurd, some did not know what to think. The next Sunday, after the close of the service I said that I had heard with sorrow the news that they intended to build churches at several places in the settlement, and I pointed out, as well as I could, the inadvisability of this. And since I had heard that they all were in agreement about building on Mobeck's land they could now get two acres there if they so desired.

"The reply was, 'Yes, but what will that land cost?'

"I replied, 'The land is bought and paid for and will be turned over to the congregation if you will agree to this plan.'

"With this they were satisfied. No one voted against it.

"Then I added, 'I have bought the land and paid for it. But you all know that I am poor, and I have done it for the sake of achieving unity. If anyone would be willing to contribute twenty-five or fifty cents, it would be welcome."

"Everybody was satisfied with this, and we parted with joy over the fact that the struggle was at an end. Within a couple of weeks sixty dollars was donated to pay for the land."

From his account it will be seen that Pastor Cederstam deserves most of the credit for getting the church located where it is. It was an unusually attractive location when the lakes were high and the natural beauty of the place was in its primeval condition. And who is there today who would prefer any other location for the church? It seems that divine guidance and wisdom enabled Cederstam to take his bold step.

The choice of this location was of the greatest importance in that it served to unify the congregation. If Cederstam had blundered it is quite likely that three or four small churches would have been built, and the community might easily have been split by dissension and perhaps would have become a fertile field for seeds of religious discord.

Later in the fall of 1855 the congregation was incorporated. At an election on December 5 Peter Anderson, Daniel Peterson, and Håkan Swedberg were elected trustees. The articles of incorporation were filed in the office of the Register of Deeds of Chisago County and were recorded in Book A of Bonds and Mortgages, Pages 89 and 90, by Thomas Lucy.

Now that the church site had been selected and the congregation duly incorporated, the matter of building a church was soon decided upon. Mr. P. Glader was elected to take charge of the project. The church was to be forty-eight by thirty-six, eighteen feet high, with a vaulted ceiling. The members cut logs and prepared the heavy timbers for sills and joists. This material was valued at about $500.00, and they also subscribed $430.00 in cash. This amount was further increased, and labor to the value of about $400.00 was donated. The total cost of the church, including materials and labor donated, was $1,795.25. A bell was purchased for $50.00 from the owner of an old river boat, and served as church bell for many years.

The first Sunday school was organized on July 4, 1855, with Gustaf Collin, F. Mobeck, and N. H. Bystrom in charge. The

first confirmation class was instructed by Pastor Cederstam and was confirmed by him on August 19, 1855. The members of this class were: Andrew Anderson, Olof M. Linnell, Olof Norelius, Carl J. Strand, Carl J. Peterson, Ola Jonson Winquist, Carl August Peterson, John Holcomb, Lars Larson, Mary Van Custer, Christina Bengtson, Christina Nelson, Mathilda Peterson, Anna Maria Glader, Malena Mattson, Lena C. Linn, and Katarina Berg.

In general the church members lived an outwardly respectable life, but church discipline was a very real problem in the young congregation. These people had been accustomed to the state church of Sweden, where church discipline was enforced by the sheriff or his officers and the true conception of church discipline had been allowed to lie dormant. Now they were members of a free church where they must learn to discipline themselves. They must learn to respect their own constitution, their church council, and the decisions they themselves made at congregational meetings. In Sweden the church was government-supported. Here they must support it themselves.

In addition to his busy schedule at Chisago Lake Pastor Cederstam also made occasional visits to Taylors Falls, Scandia, St. Paul, Carver, and other Swedish settlements. In the summer of 1857 he served as one of the delegates from Chisago County at the state constitutional convention, and his signature is on the original constitution of Minnesota. He served as chairman of the committee that wrote the article on elections.

Pastor Cederstam never had a permanent call to the Chisago Lake Church, and this fact in itself made his work more difficult. On September 9, 1856 he was given a call for one year more. In December, 1857 he announced his intention of leaving the following spring, and since no one said a word against this, he accepted a call to Scandian Grove and St. Peter.

There is no record as to salary paid Cederstam the first two years in Chisago Lake. From October 1, 1857 to April 1, 1858 he was to have one dollar per communicant. This would have been about 200.00 if everyone paid. But after he had moved to Scandian Grove he wrote to Hasselquist and mentioned that he had $300.00 coming from Chisago Lake. Financial panic had hit Minnesota at that time, and it is doubtful that he ever was paid in full.

There was no parsonage as yet, and Cederstam had to pro-

vide his own lodgings. He lived most of the time at Daniel Peterson's (the farm now owned by Fred Nelson). He was not married when he came to Chisago Lake, but married in 1856. He was also ordained the same year.

After leaving Chisago Lake he continued to serve in various places in the Augustana Synod, part of the time as traveling missionary in the Minnesota Conference. During his ministry he organized ten congregations and helped with the erection of twelve churches. He died in 1902 at Olsburg, Kansas.

6. CRADLE OF THE MINNESOTA CONFERENCE

Several attempts were made to secure a pastor after Cederstam's departure, but in vain, and the congregation remained vacant almost a year and a half. Services were conducted by Håkan Swedberg and others of the laymen, and occasional visits were made by the few pastors stationed in Minnesota, Norelius and Beckman in Goodhue County, Peter Carlson in Carver County, and Cederstam in Nicollet County.

These pastors all were ordained or licensed by the Synod of Northern Illinois, to which the Swedish Lutherans of Illinois also belonged. Some, particularly Norelius, felt dissatisfied because of the Synod's loose attitude towards the Lutheran teachings. The Minnesota pastors also felt that they were treated in a stepmotherly fashion. Distance and difficulties of travel also caused inconvenience.

Scandinavians and Germans considered the possibility of a Minnesota Synod, and a meeting was held in Norelius' church in Red Wing July 4 and 5, 1858 for the purpose of forming such a Synod. After careful consideration, and in conformity with the wishes of the brethren in Illinois the Swedish pastors declined to join the Minnesota Synod. They petitioned instead for the right to organize a Minnesota Conference of the Synod of Northern Illinois, and this was granted.

The first plans called for a meeting to be held in East Union, Carver County, but this was changed to Chisago Lake, since the congregation was vacant and this would be an opportunity for a visit by the pastors. The date was set for October 6, but the delegates, delayed by bad weather and poor means of travel, did not arrive until noon on the 7th.

Eight voting members founded the Lutheran Minnesota Conference. The only ordained pastor was Eric Norelius. Three licensed pastors, Peter Beckman, Peter Carlson, and J. P. C. Boren, newly-arrived assistant to Norelius, were present. P. A. Cederstam had visited Chisago Lake a few days before the time set for the Conference, but was unable to remain because of duties at home. Though absent, he was counted as a member of the Conference.

The lay delegates were: Håkan Swedberg, Chisago Lake;

Daniel Nelson, Scandia; F. C. Bjorklund, Rush City (no congregation had yet been organized there); and Ola Paulson, East Union.

Norelius was twenty-four years old, Boren thirty-four, Beckman and Carlson thirty-five. Paulson was a young man, the other delegates were older.

The difficulties of pioneer travel are revealed in Norelius' description of his journey (given in an address at Chisago Lake on the occasion of the 25th anniversary of the Conference). On the afternoon of October 4 he and Boren went to the boat landing in Red Wing. They waited until three o'clock in the morning for a river boat to take them up the Mississippi to Prescott, Wisconsin. Arriving at dawn, they went by stage to Hudson, then on foot to Stillwater, where they found lodging for the night. The next day they walked eighteen miles in a soaking rain to "Islycke" (near junction of highways 95 and 97). They stayed over night at the home of a Swedish family, and the next day they rode by oxcart to Glader's place on south Chisago Lake. Crossing the lake in a rowboat they arrived at the church about noon on the 7th.

The new church had been built but the interior had not been finished. Loose planks were used for benches, and a temporary pulpit stood on the platform. In this church the Minnesota Conference was organized on October 8, 1858. Pastor Boren was chairman of the organization meeting, Pastor Norelius, secretary. Ola Paulson was elected treasurer. A constitution proposed by Norelius was adopted.

After the details of organizing the Conference had been taken care of the discussion turned to the problem of vacant congregations, and first of all, Chisago Lake. Pastor Boren was asked to stay at least until the end of October and if he could not stay longer Beckman and Carlson should take turns with Boren in making regular visits to Chisago Lake.

Special mention was made of the fact that the Chisago Lake congregation had contributed $25.00 to the fund for the Scandinavian professorship at Illinois State University. (This school was not a state institution, but the school of the Synod of Northern Illinois. L. P. Esbjörn was the Scandinavian professor.) This contribution was undoubtedly the first gift to Christian higher education by Lutherans in Minnesota.

Divine services were held every afternoon during the Con-

ference meeting with many people in attendance. On Sunday two services besides holy communion attracted crowds from far and near. An offering on Sunday morning for the Conference treasury totalled $5.09. Money was scarce as Minnesota had been in the grip of financial panic for more than a year. Cranberries were about the only commodity that could be sold for cash by the Chisago Lake people in 1858. They had succeeded in selling several hundred bushels at $1.75 per bushel.

Norelius later said concerning this first Conference meeting: "I have been here at many gatherings and have seen much larger crowds than at that time, but never have I seen such seriousness, such interest, such enthusiasm as we saw then. It was not only that this was a new project, but spiritual breezes had begun to blow both here and in other congregations. A sacred, festive spirit, a deep earnestness permeated our meeting. At the same time we felt inspired with happiness and courage. We thought we had come a long way in our religious development when we could organize a Conference. We did not think about difficulties. Nothing seemed impossible."

The Chisago Lake congregation was glad to have the promise of regular visits by pastors, and on October 27 voted to remunerate them. Pastor Boren was allowed $25.00 for the time he had been there, and thereafter each pastor would receive $15.00 and a free will offering for each visit. Board and lodging would also be provided. Visits were made more or less regularly, but the congregation was less regular in making the promised payments. As late as in 1862 the congregation was struggling to raise money to pay the pastors who served in 1858 and 1859.

Because of poor roads and unreliable means of transportation the journeys to Chisago Lake were no pleasure trips. Beckman and Boren each had about ninety miles to Chisago Lake, and Carlson almost as far. On these trips the itinerary would usually include Taylors Falls, Scandia, Stillwater, and St. Paul. Each journey, even at the best, required about two weeks.

An attempt had been made to call a pastor from Sweden. After vainly waiting a year for a reply the congregation decided, in April, 1859 to call Hasselquist, but he declined again. On August 25 they called a layman from Carver County, Carl August Hedengran. He accepted and was ordained in 1860.

Hedengran thus became the first pastor to have a regular call. His salary was to be: Free use of the "church land," con-

sisting of twenty-nine acres; $200.00 in cash; and from each farmer two bushels of grain, wheat, oats, rye, and corn, half a bushel of each kind. This would amount to a total of 200 bushels. It was further stipulated that the pastor should officiate at baptisms, funerals, and the churching of women without fee.

A parsonage was built, a two-story house of timbered logs. It stood near the church. A few years later this house was moved and a new parsonage was built on the farm which now was owned by the congregation, originally part of Per Berg's farm. The purchase of this land had put the congregation into debt, and during the severe depression years, 1857 to 1859, this debt constituted a rather serious problem. In January, 1859 the congregation was faced with a threat of legal action on the part of Anders Johnson, and was forced to give him a mortgage with interest at the rate of two per cent per month. In spite of these and other difficulties the congregation came through the years of financial hardship without suffering a setback.

The Minnesota Conference also continued to grow. It did not long remain a part of the Synod of Northern Illinois. In the spring of 1860 the Swedish Lutherans seceded and organized the Augustana Synod. Chisago Lake sent no lay delegate to the organization meeting but had taken action favoring the step. Of the thirty-five congregations that formed the Augustana Synod, Chisago Lake, with 370 communicant members, was the largest.

7. CIVIL WAR AND RECONSTRUCTION ERA

Pastor C. A. Hedengran was the spiritual leader of the flock from 1859 to 1873. It was his first and only parish. This was the period of the Civil War and the Reconstruction era, which was followed by several years of financial depression, a most trying time for our nation and for the church. Hedengran's training for the ministry was rather meager, and his health was none too good. His task at Chisago Lake was far from easy, but the congregation continued to increase in numbers and in spiritual strength and stability. It is not too much to say that it is the most remarkable period in the history of Chisago Lake.

Though Hedengran's formal training was very limited, he had a personal spiritual background which fitted him unusually well for dealing with the problems of individuals in times of stress. He had come through spiritual stress and strain that almost proved to be his undoing, but he had found what God can do for a man in the extremities of despair and fear.

Born in 1821 in Skåne, Sweden, he lived in a home where true piety prevailed. The father especially prayed earnestly for his children. After Carl August was confirmed, however, he began to drift into a life of sin. He became an unbeliever, denying that the Bible is the Word of God, and openly showing contempt for his father's entreaties. He lived for the pleasures of this life, thinking there was no retribution after death.

News of the California gold rush in 1849 reached Sweden, and Hedengran felt lured by the prospects of ease amid plenty. He was now a married man, and he and his wife set out for America to dig gold. They never reached California, but stayed in Peoria, Illinois, where he worked at his trade as a wagonmaker. Then they moved to St. Paul, and later to Carver County. During these first years in America illness and other adversities had forced him to think of his spiritual condition. He began to read the old Swedish "psalmbok," and Arndt's "True Christianity." His Bible he had sold before he left Sweden, thinking he would never want to see it again. But there came a time when he was glad to have another.

The Hedengran's had a three-year-old daughter whom they

REV. C. A. HEDENGRAN

had neglected to baptize. Reading a warning against such neglect, but finding no pastor, he now baptized the girl himself, thinking it might relieve his anxious conscience. But his troubles did not end, for his soul was torn with grief over all his sinfulness. He cried out to the Lord for mercy and vowed to God that if He would save him, he would go and preach wherever God might call him to go.

Still he found no peace. His neighbors tried to comfort him, but in vain, as they failed to realize the depth of his anguish. It seemed as if he was on the verge of mental breakdown. At home he crawled on the floor like a worm. Once he went to look for his gun and would have ended his life, but fortunately did not find the gun. His desperate struggles lasted two years, and only gradually did he come to a victorious faith that enabled him to say, "Now I can call God my gracious Father for the sake of Christ."

With fear and trembling he held to this faith, humbly witnessing of the grace of God.

Eric Norelius met him for the first time in May, 1857, and described him thus: "He was so afraid his peace of heart might be disturbed that he hardly dared to open his mouth in private conversation. However, he read the Bible and the writings of Luther, and was growing in Christian knowledge and faith."

At Christmas time, 1857 Peter Carlson came to Carver County as colporteur and stayed for a time to conduct services for these shepherdless pioneers. Now Hedengran began to testify publicly at prayer meetings, giving evidence of a deep and thorough grasp of Christian teachings. In 1858, after Carlson had become pastor at the Union settlement, the Hedengran's moved a few miles farther west, locating near a little lake. In the log house which they built for their home, Hedengran began to conduct services, with the knowledge and approval of the pastor and the congregation. This was the beginning of the West Union church.

In 1859, as already mentioned, the Chisago Lake congregation had no pastor. Peter Carlson made occasional visits, and about midsummer Hedengran accompanied Carlson on one of his journeys. When Carlson was to return home the people asked Hedengran to stay for a time. With a sense of obligation to help the congregation he stayed a few weeks, preaching on Sundays and holidays, with evident success, in spite of his lack of special training for the pastoral work.

The congregation met on August 25 to call a pastor, and of eighty-one votes cast, eighty were for Hedengran. He was granted a license by the Synod of Northern Illinois, and in October Hedengran, with his family, moved to Center City. In the spring of 1860 Hedengran was given three months' leave of absence to take some special studies under the tutelage of Pastor O. C. T. Andren in Moline, Illinois. At the organization meeting of the Augustana Synod in June, 1860, Hedengran was ordained.

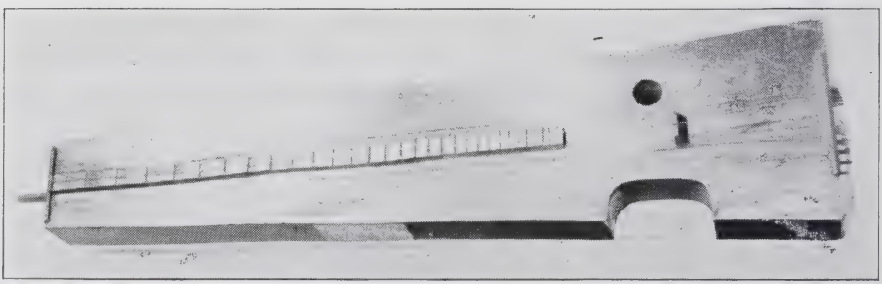
When the Civil War broke out Minnesota was the first state to respond to Lincoln's call for volunteers. As the war dragged on more men volunteered, and still others were drafted for the army. Fourteen per cent of the 1860 population of Minnesota served in the Union armies. Chisago Lake families said farewell to many a brother and son, and fathers too. Most of them, though not all, returned to their homes.

A group of the "boys in blue" from Chisago Lake, while stationed in the South, decided to send a gift to their congregation. Contributions totaled about $70.00, which was used to purchase a set of silver communion vessels.

During the war years Minnesota also experienced the frightful Sioux massacre of 1862. Though these ravages all occurred on the western frontier, and Chisago County was far from the scene of the battles, the people all over the state were aroused to action. The need of defense was felt even at Chisago Lake. Fortifications were hastily erected near the church, and in response to an appeal sent to Governor Ramsey the state furnished a three-foot long cannon and a supply of ammunition. The redskins never attacked Center City.

In spite of wars and rumors of wars the population of Minnesota increased rapidly between 1860 and 1865. Congress passed the Homestead Law in 1862, giving free land to settlers. The war brought about an increasing demand for wheat and lumber, the two main products of Minnesota. The price of wheat went as high as $1.50. The National Banking Act of 1863 brought order into the financial system. Consequently the economic situation at Chisago Lake, as elsewhere in the state, improved greatly. New and comfortable homes replaced the pioneer log shacks. The roads were improved. Many farmers sold their oxen and bought horses. Better farm machinery came into use.

The church building likewise was improved. A bell was bought, new pews and pulpit were installed. An organ was purchased at a cost of $170.00. The church was dedicated by Hasselquist in 1862.



PSALMODIKON, FIRST MUSICAL INSTRUMENT
USED IN THE PIONEER DAYS

A post office had been established in Center City in 1858, the first postmaster being A. Nilson, who was succeeded by S. Hamilton. The third one was Peter Shaleen, who also was the church organist. The village had a store, a sawmill, a blacksmith shop, and a wagon shop, by the end of the Civil War period.

Prosperity did not save the congregation from trouble. There had been disagreements and dissension since Cederstam's pastorate. In 1856 the congregation had bought eighty acres for "parsonage land." Soon they decided to sell the eighty, and a 29-acre tract was purchased instead, nearer the church. The original plan had been to have the cemetery around the church, and a few burials were made on the east side of the church. During the pastoral vacancy in 1858 a decision was made to build the parsonage near the church and use a part of the 29-acre tract for a cemetery. This caused great dissatisfaction, and cemeteries were started at three other places, on Glader's land south of the lake, on Lindstrom's land west of the lake, and on Pehrson's land on the east side of the lake. The portion of the 29 acres intended for a cemetery proved to be unsuitable, and another plot of four acres was bought a little nearer to the church.

The strife about these matters broke out anew at a meeting in 1860. Not only was there a question about where the cemetery and the parsonage should be, but the trustees were accused of having bought the 29 acres without authority from the congregation. Two men accused the trustees of misappropriating funds of the congregation, but they were unable to prove their charges. When summoned to appear before the church council, one of them voluntarily withdrew from the congregation, the other one was expelled.

Nevertheless, others took up the battle again in 1866. After a heated argument at a meeting of the congregation it was decided that cemetery and parsonage should stay where they were. Those who were demanding a change secured seventy signatures to a petition for another meeting. When this meeting was held Eric Norelius was present and served as chairman. After listening to the wrangling and the personal insults for a while Norelius suggested that the question should be tabled for five years, when there might be a chance to settle it in a friendly way. This suggestion was adopted, and the raging storm gradually abated.

The first parsonage was built on the church lot, but was

DR. JONAS MAGNY

soon sold and a new one was built on the parsonage land. The cemetery was not moved back to the church lot, but remained below the hill.

Another episode in the history of dissension is an example of how certain problems of the mind and the soul were misunderstood at that time. In the fall of 1863 an elderly couple accused a neighbor woman of being a thief, but were unable to furnish any proof. The church council sought to bring about a reconciliation and after a time they seemed to have been successful. Then the old folks began to accuse the neighbor woman of practicing witchcraft. Under their front steps they had found the means of her sorcery, a bundle of old rags.

The unfortunate old couple, evidently victims of some mental aberration, instead of being sent to an institution where they might have received proper care, were summoned before the church council and were voted out of the congregation. The people now took sides for a showdown. Hedengran wrote to the president of the Synod, Pastor Hasselquist. He and most of the pastors of the Minnesota Conference came to Chisago Lake to settle the matter, and after some investigation sustained the ac-

tion of the church council, and praised the deacons for their decision in the case. The old couple were never reinstated.

Hedengran was inclined to be sad and often looked at the dark side of the picture. The unseemly outbursts at congregational meetings, and even threats of violence, caused him great sorrow. At one time he read this statement to the congregation:

"I have tried to maintain order and decorum, though often in vain, and I must honestly say that of all the congregational meetings I have attended, in Sweden or in America, I have never seen any that were worse than our meetings in noise, disorder and confusion. It would be well, therefore, if this congregation would begin to learn how to conduct a congregational meeting; for, although every one has the right to speak, they should not all speak at the same time, or one person interrupt another while that one has the floor.

"If you find that I am unfit to be your pastor, tell me so openly. I am willing to leave my position to someone who is better and more capable than I, whenever you desire it. You need not torture me. Because of my weaknesses I am already inclined to withdraw from my burdensome calling."

This was in 1862, three years after he began his ministry in Chisago Lake. But he stayed many years after this, busy not only with the ever increasing duties of a large, widely scattered parish, but also serving Scandia at intervals when there was no pastor; organizing congregations in Taylors Falls, 1860, and in Cambridge, 1864; writing letters to friends and fellow-workers; and several articles for publication.

Hedengran was one of those who most strongly urged Eric Norelius to start a school for youth of the Conference in 1862, and a young man from Chisago Lake, Jonas Magny, stepson of Håkan Swedberg, was the first student to enroll at the school in Red Wing, which later developed into Gustavus Adolphus College, St. Peter.

Hedengran was one of the first to urge Norelius to establish an orphan home in Minnesota. He wrote to Norelius on September 15, 1864:

"Swedberg is a very sick man. I have given him communion. He handed me $5.00 with a request that I give it to some Christian cause. I decided to give it to a future Children's Home in Minnesota, in case there is a possibility of such a Home. Perhaps it would be worth while to talk about it at the next Conference?

I have thought about you a great deal, since we have no one else among the Swedish brethren to whom we can entrust this matter. If this comes up for consideration, it seems to me that it would be best that you take it, as Passavant or Francke, on your own responsibility, trusting in God. If it is to be established under the control of the Conference there will be strife and many difficulties. You could not have it as you want it. It would not be so encouraging, but would be a heavy burden and a trial and test of faith. But if God would bless it, the joy would be just as great. Now the time seems to be right, for there probably will be no lack of fatherless children when the War ends."

The Vasa Children's Home became a reality in the fall of 1865, and Hedengran was faithful in helping to raise money. During the first year Chisago Lake contributed $116.50, besides a gift of $5.00 from "little John Swenson's savings bank." More contributions were sent in succeeding years.

In 1867 Carolina Magny of Chisago Lake gave heed to the urgent pleas of Norelius and Hedengran to go and help with the work at the Vasa Home. She became the second matron, serving in that capacity until 1880.

Hedengran also worked for an independent synod in Minnesota, but in this he was not successful.

The population of Chisago County increased from 1,729 in 1860 to 4,309 in 1870. The 1870 census showed 2,164 foreign-born in the county, of whom 1,670 were Swedes. Chisago Lake township was solidly Swedish. The congregation had increased to more than 400 communicants in 1867, and in 1873 when Hedengran retired, there were more than 800. The church had been too small almost as soon as it was built. In 1869 an addition was built at a cost of $923.05. This church was one of the first in the Minnesota Conference to have a pipe organ. The organ was purchased in 1871, at a cost of $1,200.00, and was installed just before the synodical convention which was held in Chisago Lake that year. Peter Shaleen, who had been "song leader" since 1856, became the first organist, a position he held until 1898.

Three times during Hedengran's pastorate Chisago Lake served as hosts to the Minnesota Conference: In February, 1860; October, 1863; and January, 1867. The Conference was still small in numbers and the delegation at the three meetings totalled, respectively, ten, fourteen, and seventeen.

Parochial Swedish school was begun a month after Heden-

gran came to Chisago Lake. Johan Peterson—later known as "Skol-Johan"—was chosen to be the teacher, at a salary of $4.00 per month, plus eight bushels of rye and corn, and free board. He was to have school in four places, a total of six months. The school day was from eight o'clock until five. Skol-Johan continued to serve as teacher for several years, giving instruction in Christianity and in Swedish.

Pastor Hedengran's salary was $200.00 in cash, and approximately 200 bushels of grain per year until 1866, when the congregation voted to pay him $550.00 cash salary. Church dues were then set as follows: $2.50 per year for each farmer; $2.00 for a man who is not a farmer; and $1.00 for each woman member of the congregation.

That which constituted Pastor Hedengran's chief contribution to the church was not growth in membership, improvement of the church property, establishing the church school, and organizing the people for more effective service, but rather his earnest efforts at soul-winning through his public preaching and especially his conscientious private counselling. He was known as an extremely conscientious man in all details of his life.

During this time Pastor Hasselquist wrote, after a visit to Chisago Lake, that the people sat for two whole days listening to the preaching of the Word, and on the following day, when he went to Taylors Falls to conduct services, a large number of the people from Chisago Lake went with him to hear more. Hasselquist stated as his opinion: "It is evident that the Lord dwells among this people and is busy gathering unto Himself prodigal sons and daughters."

Though Hedengran's ministry had often been difficult and discouraging he felt that the Lord had richly blessed him and the congregation. In his farewell to the congregation he said:

"This period of almost fourteen years has certainly been filled with suffering, sorrows, and struggles, but the Lord has most graciously lifted one burden after another, and after dark and stormy days He has let the sun shine again. The Lord's protecting hand has been stretched forth over this congregation, so that only a few have been drawn away by the winds of error. . . . I thank you, my beloved congregation, for the hours when we have rejoiced together, for every kindness that has been bestowed on me, for every prayer that has been sent up to God for me."

He had often been ill. In 1873 his friends had despaired of

his life. He retired from service, but recovered his health and lived seven years more. The congregation provided a place for him and his wife to live, and an annual pension of $300.00. His death occurred on October 31, 1880. His remains are resting in the Chisago Lake cemetery. Mrs. Hedengran died on February 22, 1897. She also is buried in the Chisago Lake cemetery.

There had been occasions at business meetings of the congregation when Pastor Hedengran had seen the hard, knotted fists of angry men close to his face. To be given a home and a pension upon retirement was an indication of the remarkable change that had taken place through the years. Civil War and Reconstruction in the nation had had their counterpart in the congregation at Chisago Lake. Perhaps it would be too much to say that Hedengran was the Lincoln who "saved the Union." Hedengran would have said that God's Spirit had reconstructed human hearts and lives, and bestowed His grace on His Church.

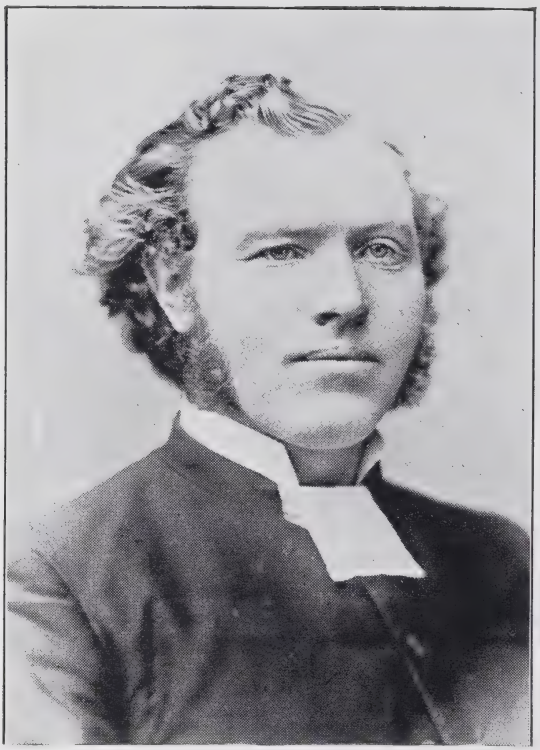
8. BUILDING AND REBUILDING

When the parish was looking for a successor to Hedengran calls were issued to Jonas Auslund of St. Paul, C. A. Evald of Minneapolis, C. P. Rydholm of Burlington, Iowa, and Olof Olsson of Lindsborg, Kansas. Each one of them in turn declined. Once again the congregation called a man who was not ordained, Professor J. J. Frodeen of St. Ansgar's Academy at East Union.

Johan Johanneson Frodeen was a native of Fröderyd, Småland, the parish where Lina Sandell's father was pastor and where the great poet herself began her career of singing and writing. The Frodeen family emigrated to America in 1857, when the son Johan was nine. They settled in Illinois, and in a few years Johan enrolled at Augustana College, which then was located in Paxton. After four years of study he was called to the Minnesota Conference school to serve as assistant professor. From 1872 to 1874 he was head of the institution. Upon receiving the call to Chisago Lake he took a year's training at Augustana Seminary and was ordained in 1875, after which he moved to Center City.

The stream of immigration had slowed down considerably in 1872 and 1873 because of a financial panic which affected the entire nation. Then the stream not only resumed its flow, but became a flood. The period 1875 to 1890 was the period of the greatest immigration from Sweden to America, and these were the years of Frodeen's pastorate in the Chisago Lake Church. In 1880 the population of Chisago County had risen to 7,982, of whom 3,122 were natives of Sweden. By 1890 the figures were: Population, 10,359; born in Sweden, 3,955.

Even before Hedengran's pastorate the Chisago Lake community had ceased to be a frontier and had become a well settled region. Though it was somewhat isolated, because of poor roads, hundreds of Swedish immigrants found their way each year to this, the most Swedish community in the United States. In 1870 the Lake Superior and Mississippi Railroad (later part of the Northern Pacific) was built to connect St. Paul and Duluth. This brought Center City within ten miles of a railroad. In 1884 the branch line from Wyoming to Taylors Falls was completed, giving railroad service to Chisago City, Lindstrom, Center City, and



REV. J. J. FRODEEN

Shafer. Truly this was the dawn of a new day, bringing still more settlers and giving village life a great boost.

As the community grew and developed it was evident that the people could not all belong to one congregation. The first daughter church had been organized in Taylors Falls in 1860 under Hedengran's leadership. The second one was organized in Chisago City on February 8, 1874, during the time of vacancy in Chisago Lake after Hedengran's retirement. No pastor was present at the organization. An active layman of the Chisago Lake Church, Otto Wallmark, who lived in Chisago City, was the leader of the movement. Charter members of the Zion congregation, Chisago City, numbered 113 communicants and 106 children. The Chisago Lake Church did not give its approval to this action until the following year, when all difficulties were ironed out after Frodeen had come to Center City. The Immanuel Church of Almelund, the third daughter of Chisago Lake, was

CHURCH ERECTED 1882. DESTROYED
BY FIRE 1888.

organized by Pastor Frodeen on January 31, 1887. There were forty-five charter members. Pastor Frodeen also organized the Trinity congregation in North Branch in 1887.

In spite of the fact that these new congregations took some members from the mother church, the Chisago Lake congregation continued to grow, from 820 communicants to 1,320 during the fifteen years of Frodeen's pastorate. It should also be noted that many people who came to Chisago Lake and joined the congregation later moved to newer settlements in the great Northwest. Chisago Lake has been a mother church to many, giving sons and daughters to scores of Augustana congregations in Minnesota, Wisconsin, the Dakotas, and other states.

Two church buildings were erected in Center City during Pastor Frodeen's period of service. The church in use when he came was the old frame building erected in 1856 and since then remodeled twice. But with a congregation of a thousand members it was inadequate. Shortly after Pastor Frodeen's arrival discussions were started relative to the building of a new church. In 1877 a committee was elected to raise money for this project, but two years later the congregation voted, 106 to 90, that the proposition of building a church should be postponed for five years. In spite of this decision the question was soon raised again. In January, 1881 subscriptions totalling $7,210.00 had been secured, and the congregation decided to proceed immediately with plans for a new church. A building committee was elected, consisting of Pastor Frodeen, A. Molin, C. J. Long, Peter Swenson (in Vibo), Gustaf Hultquist, J. J. Slattengren, J. Shaleen, J. E. Peterson, and David Sandberg.

The size of the church was to be one hundred by sixty-six, besides the apse and the narthex. First plans called for a frame building, but after further consideration the committee recommended the use of brick, and to this the congregation agreed. The brick was purchased at Carver, 150 thousand at $16.50 per thousand, and 150 thousand at $6.00 per thousand.

The cost of the church when completed was estimated at $25,000.00, of which $19,486.00 was paid in cash, and the rest in donated labor. The church was ready for use in the fall of 1883, and in October the Minnesota Conference met there to celebrate its twenty-fifth anniversary amid great festivities. In these first twenty-five years of its history the Conference had grown from five pastors and thirteen congregations to eighty pastors and two

hundred congregations. Pastor Eric Norelius gave the main historical address at the anniversary, an address which later was printed in book form.

The steamboat bell which had hung in the old church steeple, was hung in the new one.

In 1884 the interior of the church was decorated. In June, 1888 a new bell, costing $520.00 and weighing a ton, was placed in the tall steeple that towered above the village and the surrounding community. The inscription on the bell was:

För Ev. Luth. Församlingen
vid Chisago Lake 1888
Kom, O folk, hör och lär
Vägen som till livet bär

(For the Ev. Lutheran Congregation at Chisago Lake, 1888. Come, O people, hear and learn the way that leads to life.)

A few weeks later the tall steeple and the whole beautiful structure lay in ruins. In the early morning hours of August 2 lightning struck the church and set it on fire. Some brave young man was one of the first to arrive at the scene and clambered up to ring the bell, summoning a great many of the church members. But little could be saved of the equipment and nothing could be done to save the building. When day dawned, the imposing temple was nothing but a smoldering mass of ruins.

Dismay and grief filled the hearts of the church members, but they did not despair. On August 17, just a fortnight after the fire, the congregation met and adopted this resolution:

"That the congregation proceed in the Name of the Lord to rebuild the church, with the purpose of getting it enclosed and, if possible, plastered this fall, so it can be used during the winter."

The work proceeded rapidly, under the supervision of the same building and mason contractors as when the church was originally built, Jonas Norell and Louis Johnson. A total of $9,675.90 was received from the fire insurance companies, and no subscriptions were necessary except an ingathering for new pews. When the church was finished the congregation's debt was only $2,000.00. In 1890 a new bell was purchased for $486.00, and a pipe organ the following year, at a cost of $2,200.00, gathered largely through the efforts of Albert Berg, Secretary of State of Minnesota, a son of the Berg's who had come to Chisago Lake with the first group of settlers in 1851.

INTERIOR OF CHURCH ERECTED 1882

In addition to the great task of building and rebuilding the church, the congregation also improved its property in other respects. A little frame church which had been erected by the "Mission Friends" directly across the street from the front of the Lutheran church was purchased by the congregation in 1884 for $600.00, to be used as a chapel. It also served as the church in 1888 after the fire until the new one was built. Some of the services were held in the church park. The congregation also built a new parsonage shortly after Frodeen arrived in 1875.

It is evident from the records of the congregation that Pastor Frodeen undertook to be thorough and zealous in his work. Church discipline was to be strictly maintained, and good order was to be enforced. In the report of 1880—the first one that appears in the minutes—the pastor called attention to two specific evils that needed correction. He warned against drunkenness. He complained about disorder at church services. "Members come into church late and some leave before the close of the service. Some never come in but spend the time visiting outside the church."

The balcony and the stairways leading to it seem to have constituted a special problem. In 1876 the congregation had voted to build a solid wall across the balcony to separate men from women, and men were forbidden to ascend the stairs leading to the women's section.

Laws and warnings did not bring an immediate end to the problems. In 1885 it was solemnly decreed by the congregation that no one should be allowed to walk on the church lot during services. The following year drastic steps were taken to eliminate disorder at the main entrance. The doors were to be closed during the reading of the Confession of sins, then opened again until after the singing of the pulpit hymn, then closed until the benediction had been pronounced. But these rules were relaxed, and even well into the twentieth century many people had the habit of leaving the church service as soon as the offering had been received. It was considered shameful to leave earlier.

Families were generally larger then than now. Seven or eight children in a family was common, and many families had ten or twelve. In 1886 ninety-one children were baptized. At various times in this decade the congregation was concerned with the matter of maintaining a midwife in the community. In 1884 it was decided to tear down the old church and use some of the materials to build a home for a midwife. Mrs. Helena Magnuson was elected to serve in this capacity, and a committee chosen to solicit for her wages, "not less than $200.00 nor more than $250.00." In 1885 she received $218.00 and she was rehired. Two years later the Chisago City congregation sent a delegation to confer with Chisago Lake about the possibility of having the two congregations jointly support a midwife, with the suggestion that she live between the two towns, in Lindstrom. The congregation elected a committee—of nine men!—to study the proposition.

A dance hall on the island near the railroad station (Park Island) caused a serious problem of church discipline in 1888. The hall had been there for several years but ownership of it was so secret that the church council did not know whom to summon. At last one of the owners revealed the secret. Seven of the twelve owners were church members. Those residing in the community were summoned but failed to respond until the third summons. Only one promised to cease from his connection with the dance hall.

Other cases of discipline during Frodeen's pastorate brought

about the exclusion of members on grounds of adultery, operating a saloon, attending dances, and for adherence to doctrines differing from the Lutheran Confessions.

The "Mission Friends," followers of P. P. Waldenstrom in Sweden, had a few adherents in the Chisago Lake community, including some members of the Lutheran Church. In 1878 the church council summoned the man who undoubtedly was the leader of that group. He was questioned as to his beliefs about the doctrine of the atonement, but he failed to give clear and definite answers. He was suspended, but the church council was cautious and conducted several hearings, postponed the case several times in hope that the man would at last decide to return to his former faith. The question put to him was this: "Has Christ by his active and passive obedience made complete satisfaction for our sins and the sins of the world, and do we for Christ's sake receive the forgiveness of sins and justification by faith?" When he continually refused to give a definite answer he was finally excluded from the congregation on November 6, 1879, but not excommunicated.

The Mission Friends, after they had sold their little chapel to the Lutherans, built a small "meeting house" near the District 14 schoolhouse, four miles north of Center City. In this building regular services were conducted for a number of years and occasionally until 1918. Neither the building nor the congregation is now in existence.

During Frodeen's pastorate the "lodge question" appears for the first time in the history of the congregation. In 1889 a man who applied for membership was told he would have to withdraw from a lodge to which he belonged. This he promised to do, but the following year he had already forgotten this promise. Several others in the congregation were given notice to sever their connections with lodges or leave the church. Before the matter was settled Pastor Frodeen resigned, and this delicate and difficult problem was left to his successor.

In the summer of 1889 Frodeen received a call to become financial solicitor for Gustavus Adolphus College, and he resigned with the intention of accepting this call. But he did not become solicitor for the college. At the annual meeting on January 10, 1890 he gave his last annual report and therein he expressed his feelings about leaving. He had then received and accepted a call to the Spring Garden Church near Cannon Falls. There he

served until 1905, after which he went to Canada as a home missionary, stationed at Wetaskiwin, Alberta. He died on October 17, 1912. Because of the distance and the difficulties of communication it was almost a month before his friends in Minnesota heard of his death. He lies buried in Wetaskiwin. Mrs. Frodeen is buried at Spring Garden. A son, Arthur, who drowned in north Chisago Lake on June 11, 1904, is also buried at Spring Garden.

The obituary of Pastor Frodeen, written by Dr. J. Telleen for *Korsbaneret 1914*, gives some glimpses of the character of the man who served Chisago Lake during the busy years 1875 to 1890:

"He was zealous for good order, but his churchliness was not of the type that consisted entirely of outward observances, customs, rules, and forms. . . . In these matters he knew how to distinguish between essentials and non-essentials. . . . He had a sensitive, alert conscience that did not let him speak or act without restraint. By nature he was severe, but he curbed it, and never defended it. He was strict with others, but still more strict with himself. . . . For many a person Frodeen undoubtedly seemed to be a man of contradictions. He appeared both shallow and deep, both narrow and broad-minded in his views. . . . But he was fully convinced and constantly set forth that only the gospel of the cross can give victory unto the truth and bring about gain for time and eternity. . . . His preaching was a powerful testimony concerning Christ and Him crucified."

An example of his "strictness" may be seen in his reply to the confirmation class of 1884, when the class asked if they might have a processional into the new sanctuary on confirmation day. He firmly said No, because he feared the boys and girls might think more of the marching than of the confirmation vows.

Frodeen also sought to be strict with the congregation in the matter of paying its obligations to the Conference and the Synod. Only once did the Trustees petition for a reduction. This was in 1888, when the church burned, and which was also a year of poor crops. The Conference granted no reduction, and others roundly criticized Chisago Lake for even suggesting it. The entire amount was paid.

9. A PERIOD OF GROWTH

The first half of the nineties was a time of great economic unrest in our nation, the year 1893 marking the beginning of the "Cleveland depression." The country was plunged into financial hardship for several years. Yet this was a period of gradual growth and improvement in Chisago Lake, particularly with reference to the congregation's interest in the missions and benevolences of the Church. The pastor who served during this period was J. F. Seedoff.

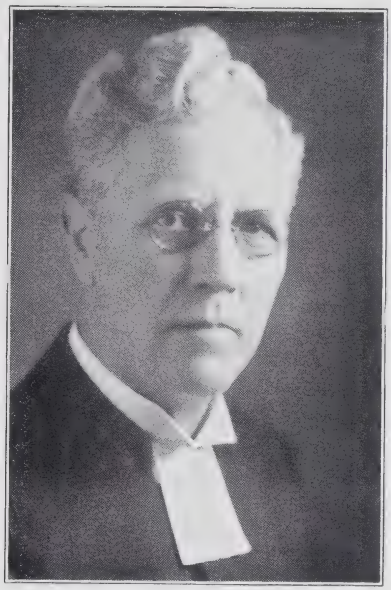
A native of Sweden, Johan Fredrik Seedoff had studied five years at the Fjellstedt School in Uppsala before coming to America in 1882. Completing his education for the ministry at Augustana College and Theological Seminary he was ordained in 1888 on a call to Topeka, Kansas.

When Chisago Lake was looking for a successor to Frodeen, calls were issued to Olof Olsson, Joel L. Haff, and P. J. Swärd. All these calls were declined. On March 13, 1890 J. F. Seedoff was called, but he declined. A second call, issued on April 30, was accepted. Before the time came for him to move to Center City both Pastor and Mrs. Seedoff suffered serious illness. They moved in October, but Pastor Seedoff was unable to conduct the services until shortly before Christmas.

He found the congregation numbering more than 1,300 communicants and about 700 children, the largest congregation in the Minnesota Conference, and the third largest in the Augustana Synod. The congregation had a new, commodious church, which, however, was not completely furnished and equipped. It was valued at $24,000.00, and the debt was $1,175.00.

The Synod had been invited to meet at Chisago Lake in 1891. To prepare for this convention became Seedoff's first large task. When the new church was built after the fire in 1888 a reed organ was obtained as a gift from Congressman Snyder. To secure a new pipe organ in time for the synodical convention became an urgent necessity, and with Mr. Albert Berg as chief solicitor money was secured from members and friends. The organ was installed at a cost of $2,200.00.

It was also a time of improvement in many homes as the members of the congregation prepared to entertain guests. Many



DR. J. F. SEEDOFF

a farmer bought a new surrey or top buggy. They could not take the delegates to and from church in their old lumber wagons.

The Synod of 1891 was of considerable historical significance. P. J. Swärd was elected president of the Synod to succeed S. P. A. Lindahl. Dr. Olof Olsson was elected president of Augustana College and Theological Seminary to succeed T. N. Hasselquist. And one day a few women sat on the church lawn listening to Mrs. Emmy Evald, a daughter of Erland Carlsson, as she unfolded her hopes and plans for a Women's Missionary Society in the Augustana Synod. Inspired by the response to her idea that was first broached at Chisago Lake, Mrs. Evald took the lead in organizing the W. M. S. the next year when the Synod met in Lindsborg, Kansas.

Shortly after Seedoff's coming to Center City the Conference president, Peter Sjöblom, told him in very plain language that Chisago Lake was not doing enough for the support of missions and Christian higher education. In spite of some strong opposition Seedoff persuaded the congregation to do better. In his annual report to the congregation in 1892 he stated that the

contributions to benevolences during 1891 were larger than for any previous year in the congregation's history. They were: For missions, $313.36; for other benevolences, $134.20. At this time the congregation pledged itself to pay $2,000.00 toward the retirement of the Conference's debts. One of the methods inaugurated under Seedoff's leadership to raise money for missions was the annual Fourth of July picnic. The first such event, in 1892, brought in $400.00. Opposition gradually subsided. In 1895 the congregation gave $764.06 to benevolences.

The Swedish school, conducted in district schoolhouses at many places in the congregation, flourished in this period. A total of sixteen and one-half months of school was held in 1892, with 262 children enrolled. The Sunday School had 150 pupils, in nineteen classes, besides two Bible classes. The congregation entertained hopes at this time of building its own "Christian high school." A committee was elected in 1892 to study this matter, but though a need for such a school was felt, the matter was postponed and never came to be realized.

No drastic disciplinary problems arose during Seedoff's pastorate. There were occasional instances of members being summoned before the deacons on charges of drunkenness, marital infidelity, quarreling, etc. The minutes of the church council are frequently amplified to describe the discussions and the prayers, even the thoughts and feelings and sighs of the deacons as they pondered over the spiritual welfare of the congregation. A typical paragraph is this one from 1891: "And now this meeting was closed with an earnest prayer to God that He would spare our congregation from every kind of sin, and pour out His Holy Spirit in rich measure over the congregation and that many precious souls might be won for His heavenly kingdom."

But with all due respect for the genuine piety and godliness of those men, one gets the impression now and then that certain disciplinary actions have a little flavor of self-important and officious meddling.

Aside from the synodical convention of 1891 the greatest festivity of this period was the fortieth anniversary of the congregation, observed in May, 1894. Several of the charter members were still living, and many others who remembered the pioneer days. They had seen the congregation grow to a parish of almost 1,500 communicants and 800 children, now worshipping in one of the largest and most beautiful rural churches in the

A GROUP OF PASTORS POSE IN FRONT
OF THE CHURCH, 1894.
(All unidentified)

state. In preparation for the anniversary the church had been decorated, and new altar and pulpit had been installed.

Pastor Seedoff was instrumental in the organizing of the Young People's Society, which years later became the Luther League. Organized in 1892 with sixty-eight members, the Young People's Society had as its first officers: Pastor Seedoff, president; L. Hokenson, vice president; Burney Slattengren, secretary; Mary Andrews, treasurer. Meetings were held twice a month at the chapel. The dues were fifty cents at the time of joining, and twenty-five cents every three months. A fine of ten cents was assessed for absence from meetings, and twenty-five cents for refusing to be on the program when asked to take part. During the first year of its history the society had on its programs two speeches, six lectures, twenty-four declamations, nine readings, seven debates, five choir numbers, and six solos.

The only time in its history that the congregation has been involved in litigation was in 1893-94. The Center City school district had chosen as a site for a new school a plot of ground just east of the parsonage. The congregation offered instead to sell an acre and a half south of the road which leads past the parsonage. But the district was not satisfied and instituted condemnation proceedings. The court awarded the land desired by the district for a school site. The congregation intended to appeal to the supreme court but delayed in filing notice of appeal and found that they had acted too late. Twenty-five years later, after Center City and Lindstrom had built their consolidated school the old Center City school was abandoned and the land reverted to the congregation.

On April 12, 1896 Pastor Seedoff announced his resignation, and on April 21 the congregation voted unanimously not to accept his resignation. But he could not be persuaded to stay. In September he preached his farewell sermon. He had accepted a call to First Lutheran Church, Rockford, Illinois, where he served as pastor until his retirement in 1927. He died on July 27, 1939. Mrs. Seedoff and three children had preceded him in death. Five children survived him.

10. INTO THE 20TH CENTURY

F. M. Eckman, who succeeded Pastor Seedoff at Chisago Lake, witnessed a transition period during his seventeen-year pastorate. Changes that affected the nation and the world had their effect also on the Chisago Lake community. The great stream of immigration from Sweden subsided and practically ceased. New methods of transportation and communication began to change people's ways of living and thinking. The coming of electricity brought benefits that the pioneers had never imagined. The automobile made its appearance, and Eckman drove a car as early as 1910.

F. M. Eckman was the first American-born pastor to serve the Chisago Lake Church. He was born near Cokato, Minnesota in 1867. His father was a pioneer farmer and lay preacher who later became an ordained pastor of the Augustana Synod.

Eckman attended Gustavus Adolphus College in the eighties before a complete college course was offered, finishing at Augustana College in 1889. In addition to his seminary training at Augustana he also studied at Uppsala University in Sweden 1892-94. He was ordained in 1894 on a call to Brainerd. On May 7, 1896 the Chisago Lake congregation called him and he accepted, beginning his duties on October 1, two weeks after his predecessor had moved. The salary stipulated in the call was $1,000 per year, the same as it had been during Seedoff's pastorate. It remained at that figure until the last year of Eckman's period of service. At first it was paid semi-annually, but in later years monthly.

When Eckman came the congregation had 1,431 communicants and 781 children. The highest point in membership was reached in 1905, when there were 1,495 communicants and 816 children. For several years the membership was at or near those figures.

Some members of the congregation joined the English Lutheran Church in Lindstrom, which was organized by the Synod of the Northwest in 1901. This did not represent any serious split, but the entry of another Synod into the territory of the Chisago Lake Church was looked upon with disfavor. In 1903 it was decided to build a chapel in Lindstrom, to be used for school

DR. F. M. ECKMAN

and for services. A committee secured subscriptions totalling $1,107.00, but the project was reconsidered and voted down. Dr. Eric Norelius, in his history of the Augustana Synod, intimates that it was a mistake that this Synod did not organize a congregation in Lindstrom. Dr. Norelius had a vision and an understanding of the need of English work long before the other leaders in the Synod seemed to grasp this problem.

Several building projects were considered during the Eckman period, but only two of major importance were brought to reality. A home for the organist was built in 1899, and a new parsonage (the present one) in 1907. Minor building projects were a pavilion in the church park, where the Hillside Cemetery now is located, and an addition to the old chapel. The project of building a high school for the congregation was discussed in 1901, but nothing was done to bring this about.

The building committee for the parsonage, elected in 1906, were William Carlson, Charles Lindstrom, J. Lindquist, C. J. Long, J. N. Westlund, A. B. Holm, and J. Frid. The house was built in 1907 at a cost of $5,888.00, and when completed there was a debt of $3,440.00. Pastor Eckman and his family moved into the

new home on November 2, 1907. Since the Eckman's lived there, seven other pastors have had it as their residence.

Peter Shaleen, the faithful old organist who had served since 1856, died on February 17, 1898. Peter R. Melin of Ashland, Wisconsin, was called as his successor, to serve as organist, choir director, and parochial school teacher, at a salary of $500.00 per year and house. The house built in 1899 as an organist's residence stood on the south side of the road leading past the parsonage, a few rods east of the cemetery. There the Melin family lived until 1909, when Mr. Melin resigned. Emil Anderson of Joliet, Illinois became his successor.

During P. R. Melin's tenure the Swedish school reached its peak in enrollment and began to decline. In 1900 three hundred children were enrolled. In 1908 the enrolment was as follows: District 2, 21; District 3, Center City, 37; District 3, Shafer, 35; District 4, 40; District 5, 22; District 6, 36; District 7, 27; District 8, 36; total, 254.

As long as P. R. Melin played the organ it was pumped by hand. The possibility of using a gasoline engine to run the blower was investigated in 1903, but it was found that it would be too expensive and would increase fire insurance rates. An electric blower was installed in 1912, paid for by the Young People's Society. The last organ pumper was Jonas Johnson.

THE CHISAGO LAKE PARSONAGE

The clock in the church tower was installed in 1907. Concrete steps at the church entrance and a sidewalk to the street, were built in 1911, replacing the old wooden steps and walk.

The congregation still continued to use the Swedish language exclusively all through the Eckman period, except for the Young People's Society, which used both Swedish and English. As yet there were no English classes in Sunday school. Confirmation instruction was in Swedish. During his years at Chisago Lake Eckman baptized approximately 650 children and confirmed more than 700 catechumens.

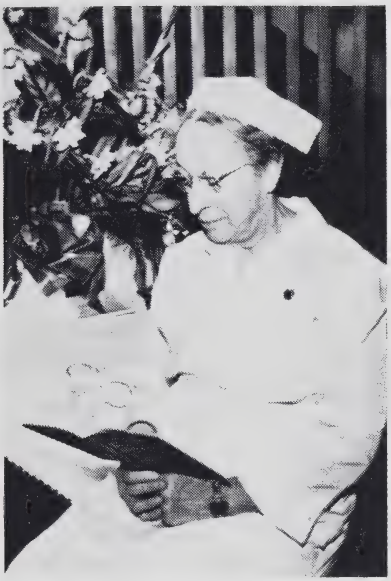
At the first annual meeting presided over by Eckman, in 1897, he sounded a warning that those who were guilty of drunkenness and those who joined lodges should expect to have the constitutional provisions enforced. These warnings were repeated the next year, with special mention of the custom of serving liquor when threshing was finished on the farms.

Several lodge members were summoned by the Church council, but only a few were persuaded to yield. About fifteen were dismissed from the congregation, some on their own request, some by action of the church council. In no case was there hurried action.

The liquor problem was also attacked more definitely than ever before. In 1897 the deacons were authorized to circulate petitions for legislative action on the county option law. At various times resolutions favoring such a law were adopted by the congregation. It was considered a great victory for the drys in the community when Lindstrom voted out the saloons in 1910. But no county option law was enacted until in 1915, after Eckman had left Center City. Following enactment of the law Chisago County went dry by a vote of 1,730 to 610, and remained in the dry column until repeal of the 18th amendment in 1933.

Rev. Eckman was actively interested in the general work of the Church and did a great deal to arouse the interest of the congregation in the China mission work, which had its beginnings when Dr. A. W. Edwins was sent to China in 1905. The China Mission Society was at first a voluntary group, not officially sponsored or supported by the Synod. At a meeting of this Society held in Chisago Lake February 13 and 14, 1905 Pastor Edwins' acceptance of his call was announced, resulting in great rejoicing and thanksgiving.

Eckman also took great interest in the deaconess cause. The



ELEANORA SLATTENGREN

REV. CALEB E. SHALEEN

Minnesota Conference established Bethesda Deaconess Institute in St. Paul, and Eckman's influence is reflected in the fact that seven young women from Chisago Lake entered the service of this institution. One of them, Sister Eleanora Slattengren became an outstanding leader in the work serving for sixteen years as directing sister of the Deaconess Institute and of Bethesda Hospital, later serving for more than a quarter of a century as matron of Bethesda Old People's Home at Chisago City. Sister Esther Porter, another Chisago Lake girl, served as teacher at the Deaconess Institute.

Eckman was one of those most active in the establishment of the Home at Chisago City, which had its beginning in 1904, the first institution of its kind owned by the Minnesota Conference.

Prior to Eckman's pastorate only one man from Chisago Lake had entered the ministry, Jonas Magny, who was ordained in 1870. During the years of Eckman's service four sons of the congregation were ordained. The first native born Chisago Lake boy to enter the ministry was Caleb E. Shaleen, who now lives in retirement at Center City and assists occasionally in pastoral duties. He was born November 25, 1874, received his college

degree at Gustavus Adolphus in 1897 and was graduated from Augustana Seminary in 1900 and ordained on a call to Clarkfield, Minnesota. He has served at Clarkfield, 1900-1906; Akron, Ohio, 1906-1911; Langford, South Dakota, 1911-1921; Centuria, Wisconsin, 1921-1929; Langford, South Dakota, 1929-1947.

S. D. Hawkins was born at Chisago Lake in 1863, but in his early childhood the family moved to Vasa. He was ordained in 1906 and served a number of parishes, mostly in the Minnesota Conference, until his death, which occurred on June 7, 1928.

Two brothers who were born in Sweden but came with their parents to Chisago Lake in 1883 were ordained to the ministry. These were A. F. Almer, ordained 1897, and N. A. Almer, ordained 1901. A. F. Almer has served Zion, Rock Island, Illinois, 1897-1899; Forest Lake, 1899-1906; at Bethesda Deaconess Home, St. Paul, 1906-1916; New London-Spicer, 1916-1924; chaplain at Bethesda Hospital, St. Paul, 1924-1927; chaplain at Immanuel Deaconess Institute, Omaha, Nebraska, 1927-1944. He is retired and lives in Omaha.

N. A. Almer was ordained in 1901 and has served the following congregations: Bertrand, Nebraska, 1901-1907; Isanti, 1908-1911; Forest Lake, 1911-1915; Isle-Opstead-Malmo, 1915-1917;

DR. A. F. ALMER

REV. N. A. ALMER

FOURTH OF JULY PICNIC IN CHURCH PARK

Princeton, 1917-1932; Bock, 1932-1938. Rev. Almer retired from active service January 1, 1939 and resided in Princeton until his death on April 10, 1952.

Five children were born to the Eckman's during their years of residence at Center City. Among the vivid memories now cherished by them is the first family car, a 1908 Ford Runabout with a little cheese-box set in back outside of the protection of the top, and sometimes referred to as the place for the poor relatives to ride. Pastor Eckman purchased this car from Mr. Dahl in Chisago City in 1910. The only other automobiles in Center City at that time were owned by F. G. Lorens, J. N. Westlund, and Dr. A. N. Gunz.

The sandy country roads were difficult to negotiate. It was almost always necessary that someone help with a little push to enable the car to make the grade up the parsonage driveway.

Dr. Philip Eckman of Duluth recalls one particularly amusing incident that happened a few days after his father had bought the car. While waiting for the evening mail as was customary, the conversation in the post office of course concerned the car, and Eckman apparently did a little bragging about how easy it was to learn how to drive it. As he stepped into it to go home, he made a wide U-turn in the road in front of the post office. The turning radius was unfortunately inadequate, and a telephone pole stopped the progress of the bright red car that was so "easy to drive." Eckman could think of nothing better than to shout "Whoa!" He never had any more accidents, but his embarrassment on that occasion must have been great.

The first out-of-town trip was to mission meeting in Forest Lake. Such a trip had always been half a day's drive. Eckman

was up early. Philip went along for the ride. He still remembers the surprised look on his father's face when they arrived in Forest Lake to find people just beginning to stir out of their beds.

The golden jubilee of the Chisago Lake congregation was observed while the community was still enjoying the golden era of the horse and buggy, or the surrey with the fringe on top.

Ascension Day, May 12, 1904, marked the beginning of the celebration of the 50th anniversary. The festivities continued until the following Sunday, the 15th. Two former pastors, J. J. Frodeen and J. F. Seedoff, appeared on the program, also Dr. Eric Norelius, president of the Augustana Synod, Dr. J. Fremling, president of the Minnesota Conference, Dr. Gustav Andreen, president of Augustana College and Theological Seminary, and others. A 115-page book was published after the festivities, containing the sermons and addresses, including a history of the congregation written by Pastor Eckman. A number of interesting illustrations were also included. Five hundred copies were printed at a cost of $483.95. The book was sold at $1.00 and the entire edition was soon sold out.

In October, 1898, the Minnesota Conference observed its 40th anniversary in Center City. Among pioneer pastors in attendance were Eric Norelius, P. A. Cederstam, and Peter Beckman. A "Conference Album" was published, with Eckman as editor. The 50th anniversary of the Conference was a celebration of grand proportions, being held October 7 to 11, 1908, in St. Paul, Minneapolis, and Center City. Again Eckman was chosen to edit a history of the Conference, an illustrated volume of 254 pages.

In January, 1913 Eckman resigned, having accepted a call to Moorhead, Minnesota. There he served until 1926, when he moved to Carlton. After eleven years of service in that parish he retired and settled in Duluth, where all his four sons are engaged in professional practice, two as attorneys and two as doctors. Pastor Eckman received the honorary degree of Doctor of Divinity in 1931.

After his retirement he was called on frequently to serve vacant congregations temporarily. In the fall of 1939 Dr. and Mrs. Eckman spent a few months in Center City and Dr. Eckman had charge of his former parish during the vacancy that then existed.

Dr. Eckman died on September 27, 1947.

11. A NEW CHAPEL AND A NEW ORGAN

When the congregation was looking for a pastor to succeed F. M. Eckman the church council nominated Dr. John E. Oslund of Marshfield, Oregon, and a call was issued on February 6, 1913. The call was accepted and the Oslunds arrived in July.

John Edward Oslund was born in 1873 near Cokato, a few miles from the birthplace of Eckman, thought not in the same parish. In youth Oslund worked at various occupations and attained proficiency as an engineer. But he felt the call of God to the ministry and enrolled at Gustavus Adolphus College, where he received his A. B. degree in 1903. Three years later he was graduated from Augustana Theological Seminary. (He took part of his theological course at Maywood Seminary in Chicago.) He had served in Idaho, Washington, and Oregon before coming to Chisago Lake.

Dr. Oslund's pastorate was comparatively short, only four years. This period was characterized by some significant improvements in the church property, notably the erection of a new chapel to replace the old one which had been used since 1884. The congregation elected a committee in 1915 to study the proposition of enlarging the old chapel. This committee consisted of Solomon Peterson, F. G. Johnson, C. J. West, A. B. Holm, and J. N. Westlund. The following year the Young People's Society pledged $1,250.00 for a new chapel, and the committee recommended that a new one be built, rather than to remodel the old one. The congregation agreed to this, but limited the cost to $3,000.00.

The new chapel was built on the southeast corner of the church lot, and was constructed of brick similar to that used for the church. It had an auditorium seating close to 400, and a basement equipped with kitchen facilities and a large dining room. It served as a parish center for twenty-five years, until destroyed by fire in 1941.

In the same year that the chapel was built—1916—the choir petitioned the congregation for permission to gather funds for a new pipe organ. The petition was granted. A few months later, on June 15, 1916, at a special business meeting of the congregation it was reported that the Carnegie Corporation had promised

DR. J. E. OSLUND

to donate $2,400.00 for a new organ provided the congregation would give a similar amount. The offer was accepted and purchase of the organ was authorized.

In spite of the recommendation of an architect that the organ be placed in the front of the church, the congregation decided that it should be on the balcony, as formerly.

Electric lights were installed in the parsonage and in the organist's residence in 1913, and in 1914 in the church. The church ceiling was covered with steel plates, and the church was redecorated the same year.

The Board of Trustees reported the valuation of the church property at $55,710.90 in 1917, an increase of $18,000 since 1913. The congregation also increased somewhat in membership during these years.

A petition from fifty-two Shafer residents was presented to the congregation in 1913, asking that services and Sunday school be conducted there. This was approved by the congregation, and the following year C. J. Wiberg, Sunday school superintendent in Shafer, reported that 78 children had been enrolled, and that 60 of these had never attended Sunday school before. In 1914 the

enrollment dropped to 56. In 1915 it was 67, in 1916 down again to 51. During these years the Sunday school enrollment in Center City was: 1914, 132; 1915, 140; 1916, 139.

The Swedish summer school was still maintained, though enrollment was gradually going down. In 1914 Swedish school was held in eight districts, a total of fifteen and a half months, with total enrollment of 198 pupils. In 1915 there were fifteen months of school in eight places, with 181 pupils. In 1916 there were thirteen and one-half months of school in eight places, with 151 children enrolled. Most of the children were instructed for confirmation in Swedish, but beginning as early as with the class of 1914 there were occasional requests for confirmation in English.

A "Confirmation League," organized in 1916 by the young people confirmed by Dr. Oslund, conducted its meetings and programs almost entirely in the Swedish language, but the Young People's Society used English as its "official language" at this time.

The congregation observed its sixtieth anniversary in 1914, with Pastors Seedoff and Eckman in attendance, and also the patriarch, Dr. Eric Norelius, then past eighty years of age. He had seen tremendous changes take place in Chisago Lake since his first visit in 1854.

The Minnesota Conference met at Chisago Lake in 1917. It was the tenth time that this congregation had been host to the Conference.

Three months later Dr. Oslund resigned to accept a call to Moscow, Idaho. At a meeting on August 17 a motion was adopted by a vote of 188 to 41 asking him to withdraw his resignation. Nevertheless he held to his decision and left Center City in September. He served in Moscow until 1920, after which he moved to Cannon Falls, Minnesota. He served there until 1927, when he was called to the neighboring congregation at Vasa, which became his last field of service. He retired in 1948 and moved to Red Wing, where he died on April 24, 1950.

12. WAR TIME AND THE "PROSPEROUS TWENTIES."

Before Oslund's term of service at Chisago Lake had ended the United States had become involved in the first World War. A new and different era had dawned for this nation, and every community was soon to feel the effects.

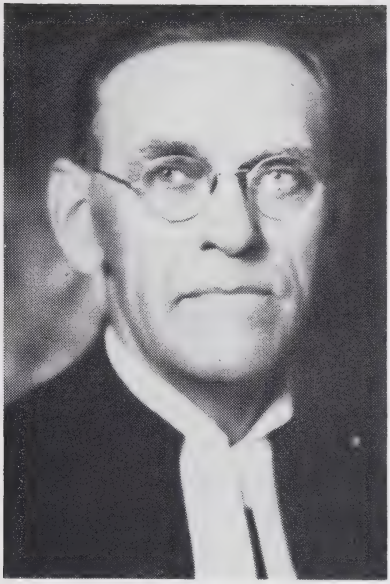
The pastor who succeeded Oslund was Oscar Sandahl. Born in Sweden in 1874 he had come to America together with his parents in 1888. They settled in Stillwater, Minnesota, and the young man was confirmed in Trinity Lutheran Church by Pastor Joel Haff. He became an active worker in the congregation in his youth, but felt the call of God to a more definite service for the church as a pastor. He received his college training at Gustavus Adolphus, and the theological course at Augustana Seminary. He was ordained in 1908 and served at Marquette, Michigan, and Wahoo, Nebraska before coming to Center City. He began his service at Chisago Lake Church on Advent Sunday, 1917.

The young men of the nation were being called to the colors. Eighty-three members of the Chisago Lake congregation served in the armed forces. Three of them died while in service.

The largest number of draftees to leave the community at one time was the contingent of 118 men from all parts of the county who left by special train from Center City on February 24, 1918. They assembled on the previous day at the county seat. On Sunday, the 24th they attended morning worship in the Chisago Lake Church and heard a special service. In the afternoon a farewell program was given in the church with Henry N. Benson, St. Peter, then a state senator, as the main speaker. It was an impressive and never-to-be-forgotten day for those who were leaving to serve their country in war, and also for the hundreds of relatives and friends who said farewell to the men that winter day.

Three young women from the congregation served as Red Cross nurses in the war. The congregation gave about $4,000.00 for the National War Service conducted by the National Lutheran Commission and the Lutheran Brotherhood of America.

After the Armistice was signed on November 11, 1918 the men soon began to return home, and the next Memorial Day, May



REV. OSCAR SANDAHL

30, 1919, became the occasion for a great festive welcome at Center City. Six thousand people gathered for the festivities, and 245 Chisago County veterans were in attendance. The programs were held at the church and at the church park and cemetery, with Pastor Sandahl taking a leading part.

The "war prosperity" of the twenties was both a blessing and a curse. Many farmers were enabled to build new barns and new dwelling houses in the years immediately after the close of the war. But there were some who over-extended themselves, thinking the prosperous times would continue. The "farmers' depression" began in 1921 and some who had bought land or made improvements with borrowed money were caught unprepared.

The aftermath of war was a moral laxity which left its imprint on the nation, and Chisago Lake was not wholly spared from this blight. Worldliness and secularism led to religious indifference on the part of some. But there were factors which helped to make church work easier. Good roads and good automobiles solved the transportation problem, and church attendance improved greatly. The English language was gradually taking the place of Swedish, making the church services more interesting and attractive to the younger generation. The Swedish

parochial schools declined, as was to be expected, but this was to a large extent compensated by a greater attention to the work of the Sunday School and the training of the children in church worship. English was introduced into the Sunday School during the war years, and by 1920 there were seven English classes with sixty-six pupils. In 1925 English services were being held every Sunday, a thirty minute service before the regular Swedish morning worship. Gradually attendance at the English services increased while the Swedish were less well attended.

During Oslund's pastorate services were held in a hall in Shafer every other Sunday afternoon. Sandahl continued this schedule and also held services in Lindstrom on the alternate Sunday afternoons. Erection of a chapel in Shafer seemed a definite prospect in 1920 when a committee reported that subscriptions totalling $2,010.50 had been secured for that purpose. The following year a Shafer land-owner, Charles Lindstrom, offered to donate a lot for a chapel site and the congregation voted to build a chapel in Shafer. No decision was made as to plans for the building, or when construction should begin, and the chapel was never built. In 1924 the Shafer people hired a bus to transport their Sunday School children to the church, and the need of a chapel in Shafer was eliminated.

The only building project of major importance during Oscar Sandahl's pastorate was the purchase of a new home for the organist in place of the one built east of the village in 1899. The new one was in the village, a few blocks from the church.

Emil Anderson had served as organist, choir director, and occasionally as Swedish school teacher from 1909 to 1918, after which Carl S. Malmstrom held the position for seven years. He was succeeded in 1925 by J. A. Wallin.

A new altar was installed in the church shortly after Sandahl took over his duties, and vestments in the liturgical colors were procured. The individual communion cups were introduced. The clerical robe was not adopted by Sandahl as long as he served in Chisago Lake. He wore the traditional long black clerical coat, and the white tabs, as his predecessors in the congregation had done for half a century.

Two new organizations made their appearance in 1918, the Brotherhood and the Women's Missionary Society. The first report of the W. M. S. shows that there were eighty members. A

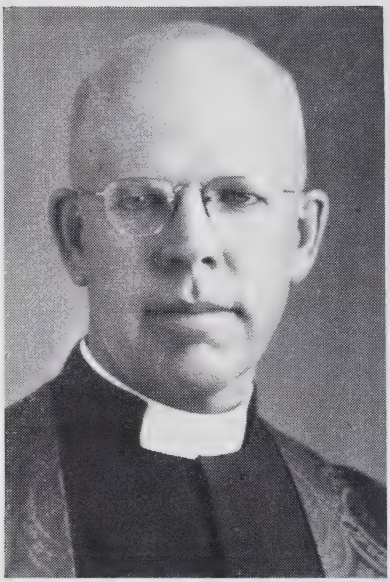
cemetery association was organized at about this time to take care of the upkeep and the beautifying of the cemetery.

A PORTION OF THE CEMETERY

During the "prosperous twenties" the congregation responded generously to several appeals for funds for the general work of the Church. An increasing interest in missions was reported by Pastor Sandahl at the annual meeting in 1920, and during that year the congregation's mission treasurer received $6,709.36. In addition the congregation gave $3,496.00 to the Augustana Pension Fund in 1920. Nearly $12,000 was contributed in a special appeal for Gustavus Adolphus College in 1922. Pastor Sandahl personally took the leadership in this appeal for funds for the college.

Previous to World War I it was rare that any member of the Chisago Lake Church went to college. The Chisago Lake High School graduated its first class in 1917, and soon after this the interest in higher education began to increase. More and more of the graduates went to college, university, nurses' training schools, or teachers' colleges. In the school year 1923-24 twelve members of the Chisago Lake congregation were enrolled at Gustavus. Two members of the congregation, Emeroy Johnson and Harold Peterson, began their preparation for the ministry while Sandahl was their pastor. The former was ordained in 1928, the latter in

DR. EMEROY JOHNSON



REV. HAROLD PETERSON

1929. (Paul Melin, born at Center City in 1900, but who moved away in 1909, was ordained in 1927.) Dr. Johnson is at present serving as pastor of Scandian Grove Lutheran Church, St. Peter, and secretary of the Minnesota Conference. Rev. Peterson is the chaplain at Moose Lake State Hospital. Rev. Melin is pastor at Salem, South Dakota.

Miss Minnie Johnson (now Mrs. Simon Johansson) left in 1921 to enter the service of the Swedish Alliance Mission in India.

Oscar Sandahl took a leading part in the work of the charities of the Minnesota Conference. From 1922 to 1924 he was a member of the Board of Tabitha Society, which supervised Bethesda Hospital, Bethesda Invalid Home, and Bethesda Old People's Home. When all the charities of the Conference were merged under the Board of Christian Service in 1924 Sandahl was the convener of the first meeting, and was re-elected to the Board for successive terms until 1944.

Sandahl resigned from Chisago Lake in 1927 to accept a call to Bethel Church, Minneapolis. After six years of service in that congregation he moved in 1933 to the Spring Garden Church near Cannon Falls. He retired in 1944 and he and Mrs. Sandahl then made their home in Cannon Falls. He died on February 6, 1950.

13. A TIME OF TRANSITION AND CHANGE

Though three calls were issued—to Emil Swenson, Albert Loreen, and C. A. Eckstrom, respectively—no successor to Oscar Sandhal was secured at the time he left. Dr. J. A. Krantz was called as temporary pastor and served for one year. Rev. Axel N. Nelson of Chicago accepted a call in 1928 and began his work at Chisago Lake on Sunday, September 2.

Rev. Nelson was a native of Sweden, having been born in 1887 and having come to America in 1902. He was a graduate of Augustana College and Theological Seminary, and was ordained in 1914. He served Concordia Lutheran Church, Chicago, Bethany, La Porte, Indiana, and Bethesda, Chicago, before coming to Center City.

His years in Chisago Lake proved to be a time of transition and change in various ways. It was largely a period of financial depression, which caused changes in attitudes and ways of thinking, and also in ways of living and working. Since pioneer days the community had seen many of its young people go to the cities to find employment. This trend increased in a marked manner in the thirties, and was especially noticeable with regard to the young women. In 1940 Chisago County had 189 men to every 100 women. This created problems both sociologically and religiously.

In 1928, with Dr. Krantz in charge, ambitious plans were set in motion for a long look at the past, the celebration of the 75th anniversary in 1929. The Minnesota Conference was invited to hold its convention in Center City May 7-14, 1929. The Conference was asked to co-operate in the erection of a suitable monument to perpetuate the remembrance of the beginnings of the congregation and the Minnesota Conference. A memorial booklet was to be published. The king and the archbishop of Sweden were to be invited to send representatives or personal greetings. Dignitaries of the Church and the State in this country also were to be invited.

It is interesting to note that at the same meeting of the congregation a committee was authorized to dispose of the church stables, and $300.00 was appropriated to be used, if necessary, to pay for razing them. Thus passed the horse and buggy era.

CHURCH STABLES AND CEMETERY

Older members of the congregation can still recall, perhaps with pleasure and nostalgic feelings, the days when frisky horses crunched the snow under their hoofs as sleigh bells jingled in the frosty air. Cutters and bob sleighs glided noiselessly in long rows down the church hill, some turning north towards Little Lake, Furuby, and Vibo, others heading east to Shafer and Franconia; still others headed south from the church, and west towards Lindstrom. Horses were eager to go after standing still for two hours or more, prancing because they knew this was the homeward trip. Most of them had left home about nine in the morning, and many would not be home until half past one or two in the afternoon. In summer the roads were often dusty, and with eight or ten buggies in a row the people at the end of the line were sure to get their Sunday clothes gray with dust.

It was not all romance in those good old days of sleigh bells or surreys. To come to church with a team of horses and to find a deep snowdrift blocking the stable door, or the bottom of the door frozen fast in ice after a spring thaw was hardly conducive to worship. Walking several miles to church was not uncommon, even in winter. In pioneer times mothers with babes in arms sometimes walked four or five miles to early Christmas morning services (Julotta).

Another item of interest at the annual meeting in 1928 was

DR. AXEL N. NELSON

the decision to enlarge the cemetery. A committee elected the previous year reported that at a cost of $2,500.00 an area one hundred feet wide on the east side of the cemetery could be filled and made suitable for use as a burial ground. This plan was adopted. Between 1900 and 1939 almost one thousand members of the congregation passed on to "that bourne from which no traveller returns."

Pastor Nelson's first year at Chisago Lake was an extremely busy one. Besides proceeding with the plans already made for observance of the 75th anniversary, the congregation decided to make extensive changes in the church, particularly the removal of the pipe organ from the balcony to the front of the church. Pledges totalling about $5,000.00 for the remodeling project had been received from the Brotherhood, the Ladies' Aid, and the Luther League.

When work was begun on this project other changes were found to be necessary. A new heating plant was installed at a cost of $2,600.00, and the church was re-decorated at a cost of $1,629.00. The total cost of all improvements, including a statue of Christ (Hoffman's) was $12,861.44. At the end of the year 1929 a total of $7,626.99 had been received, leaving a debt of $5,234.45.

Besides these heavy expenditures for the renovation and remodeling of the church the congregation assumed half the cost of the massive monument erected on the church grounds in commemoration of the organization of the church and of the Conference. The congregation's share was $1,000.00. In response to the invitation extended to the Church of Sweden to participate in the festivities Bishop Hjalmar Danell, with his wife, came to Center City. This visit cost the congregation $500.00. The total disbursements from the church treasury in 1929 were $29,982.88, the highest of any year in the congregation's history thus far. The total debt of the congregation at the end of 1929 was $11,000.00.

The diamond jubilee festivities, held in connection with the Conference meeting, May 7-14, 1929, were without doubt the greatest of all celebrations held in the Chisago Lake community, and one of the greatest ever held anywhere in the Augustana Synod. On Sunday, May 12, the exact anniversary date, the jubilee reached its climax with an estimated 12,000 persons in attendance. The monument, erected jointly by the congregation and the Conference, was unveiled by Bishop Danell in an impressive ceremony. Other speakers included Dr. P. A. Mattson, Conference president; Dr. G. A. Brandelle, president of the Synod; Theodore Christianson, governor of Minnesota; Dr. J. A. Aasgaard, president of the Norwegian Lutheran Church (ELC); Nils Leon Jaenson, Swedish consul in Minneapolis; and state senator Victor E. Lawson. By means of a public address system the program could be heard by the immense crowd.

The monument erected on the church lawn is in the form of an obelisk, thirty-two feet high. The base is six feet square. The die which carries the inscription is made of black Swedish granite quarried in Småland, the province from which many of the Chisago Lake pioneers came. The monument has the following inscriptions: On the north side: "Till minne av stiftandet av Sv. Ev. Luth. Chisago Lake Församlingen den 12 maj, 1854. Upprest av tacksamma ättlingar. (Församlingen stiftades en half mil öster härifrån.)" Translation: In commemoration of the organization of the Swedish Evangelical Lutheran Chisago Lake congregation on May 12, 1854. Erected by grateful descendants. (The congregation was organized half a mile east of this place.) On the east side: "Thy kingdom, Lord, is an everlasting kingdom, and Thy dominion endureth throughout all generations. Psalm

145. 13." On the west side: "This monument is erected to the memory of the pioneers, who here organized the Lutheran Minnesota Conference. Pastors: P. Carlson, E. Norelius, P. Beckman, J. P. C. Boren. Laymen: Daniel Nelson, Håkan Swedberg, Frans C. Björklund." On the south side: "Din spira, Jesus, sträckes ut så långt som dagen hinner; Ditt rike står till tidens slut, det står då allt försvinner." Translation: Thy scepter, Jesus, shall extend as far as day prevaileth; Thy glorious kingdom, without end, shall stand when all else faileth.

This monument, noble in plan, in appearance, in workmanship, is a worthy expression of honor and esteem for the pioneers who laid the foundations of the Chisago Lake congregation and the Lutheran Minnesota Conference. However, it is a matter of regret that the name of one of the laymen who helped to organize the Conference, Ola Paulson, has been omitted. It is unfortunate also that P. A. Cederstam was not mentioned as the first resident pastor.

Until 1931 Swedish services were conducted every Sunday forenoon. For several years previous to that time double services were held, first English, then Swedish. At the annual meeting in 1931 a new schedule was adopted, Swedish on the first and third Sundays of each month, and English on the second, fourth, and fifth Sundays. This order was followed for eight years.

The pastor's annual report was given in Swedish until 1936. The first time that the minutes of the annual meeting appeared entirely in English was in 1937. The congregation was then eighty-three years old. The great majority of the members were native born Americans, mostly of the third and fourth generation, some even of the fifth and sixth.

During Nelson's pastorate the congregation adopted the pledge system in place of the church "dues" system which had been in use for seventy-five years. When Hedengran was called in 1859 part of his salary was to be grain, two bushels from each farmer. In 1866 dues were set as follows: $2.50 per year for each farmer; $2.00 for a man who is not a farmer; and $1.00 for each woman member of the congregation. As the years went by the system became quite rigid. From 1887 a finance committee had the duty of determining what each member of the church should pay. That they were thorough and conscientious is evident from the records of their meetings. The congregation adopted a sliding

scale of dues. The finance committee's job was to classify the members according to ability to pay.

The change from this system to the pledge system, involving the every-member canvass and the use of weekly envelopes, was decided on in 1929, to be effective on January 1, 1930. Average receipts for the last nine years under the old dues system (1921-1929) was $6,930.83. The average for the first ten years under the pledge system (1930-1939) was $8,572.22, though the latter was the depression period.

On February 15, 1937 Pastor (now Dr.) Nelson announced that illness made it necessary for him to take a prolonged rest. He offered to resign immediately if the Church Board so desired, or that he be given a leave of absence in order to rest and recuperate. The Board decided on the latter alternative and granted Dr. Nelson a six months leave. Pastor C. E. Slatt of Chisago City was engaged to serve as acting pastor. Dr. Nelson was allowed $100 per month during his absence. After six months his health was restored sufficiently to enable him to resume his duties as pastor of the congregation. He continued to serve as pastor of the Chisago Lake Church until May 24, 1939, at which time he left to become superintendent of the Augustana Inner Mission in Chicago. He died on February 14, 1947.

14. THE YEARS OF THE SECOND WORLD WAR

When Hitler's troops marched into Poland on September 1, 1939, Americans tried to believe that the conflict would not become a second world war. But such hopes were futile. Not many months had gone by before every community in the United States was bidding farewell to young men drafted for the defense of their country. Pearl Harbor Day, December 7, 1941, sent America into action in the greatest conflict of all history.

More than 100 members of the Chisago Lake congregation went out to the far-flung battlefields of World War II. They did not all return home.

The pastors of the congregation during this period were Rev. J. Henry Bergren and Rev. (now Dr.) Gilbert T. Monson.

Following the resignation of Dr. Axel N. Nelson in 1939 there was a vacancy of about six months' duration. The congregation was served temporarily by Dr. Carl Christenson, May-September, and Dr. F. M. Eckman, September-November. Pastor Bergren accepted a call issued to him in August, and he began his service at Chisago Lake on November 15. He was installed on December 10 by the Conference president, Dr. Emil Swenson.

Rev. Bergren was a native of Sweden, but had come to America at the age of three. He was graduated from Gustavus Adolphus College in 1926 and from Augustana Seminary in 1929, and ordained on a call to Swedlanda Lutheran Church, Hector, Minnesota. He moved in 1932 to St. Cloud, where he was serving when called to Center City.

The English language had gained the ascendancy over the Swedish at church services. On the first Sunday of each month double services were held, English at 10:15 a.m., Swedish at 11. On the other Sundays only one morning service was held, in Swedish on the third Sunday of each month, in English on all other Sundays. In 1940 double services were held the first and third Sundays, only English on other Sundays. Attendance at Swedish morning worship services had dwindled to such a point that in 1944 it was decided to eliminate them, and to have devotional services in Swedish on two Sunday afternoons each month. This schedule was dropped in 1945, and since that time Swedish services have been held only occasionally.

DR. GILBERT T. MONSON

REV. J. HENRY BERGREN

Attendance at services had declined in the depression years. The reasons for this decline were undoubtedly many and varied. Financial hardship may have been a factor in some instances, but as an excuse rather than as a reason. In the forties there was a slight improvement, though figures indicate that less than half of the members were at church on an average Sunday morning. The average reported in 1940 was 532, in 1942 it was 633.

The constitution authorized by the Augustana Synod in 1939 was adopted on first reading in 1940 by Chisago Lake, but was not finally ratified until 1943.

Rev. J. Henry Bergren's pastorate was short, a little less than two years. He announced his resignation on January 4, 1941, to be effective September 15, as he had received a call to become a teacher at Lutheran Bible Institute in Minneapolis. While serving as pastor at Chisago Lake he had accepted a number of invitations to speak at Bible camps and conferences in Minnesota and other states. He served on the L. B. I. faculty ten years, after which he accepted a call to First Lutheran Church, Litchfield, Minnesota.

Before he left Chisago Lake the congregation was unexpectedly faced with a major building project. Fire destroyed the

chapel on January 7, 1941. At the annual meeting held a few days later the question of rebuilding the chapel or making a full basement under the church was considered, and a committee was elected to study the matter further. On March 28, at a special meeting, the congregation approved the plans submitted for a church basement, and construction was begun in June. Work proceeded rapidly and the new church parlors were ready for dedication on November 30. The total cost was $18,378.55. The debt, when the project was finished, was $9,000.00.

Pastor Bergren had continued to serve until October 12. His successor arrived a few days later.

Rev. Reuben Ford had been called to succeed Rev. Bergren, but declined. On July 2 Rev. Gilbert T. Monson of Oakland, California, was called. He accepted the call and began his duties at Chisago Lake on October 18, 1941.

Pastor Monson was born in Nebraska. He was graduated from Gustavus Adolphus College in 1926, and from Augustana Theological Seminary in 1929 . He served at Great Falls, Montana, Bertrand, Nebraska, and Oakland, California, before coming to Center City.

It was only a few weeks after his coming to Chisago Lake that the United States was forced into World War II by the Japanese attack on Pearl Harbor. By the end of 1942 the Chisago Lake congregation had sent 49 of its members into the armed forces, including one young woman in the Army Nurses' Corps. One young man, Kenneth Haroldson, was reported missing in action. Later the War Department confirmed that he had lost his life in the fall of Bataan.

Two more men were reported missing in action in 1944, Earl Stromquist and Clifford Broberg. Lieutenant Darrel B. Johnson was killed in action and buried at sea January 17, 1945.

A total of 123 members of the congregation served in the armed forces during the war. Two paid the supreme sacrifice. Stromquist and Broberg returned home safe and sound.

Death took no holiday in the Chisago Lake community. The old cemetery, including the area added in 1928, was rapidly being occupied, as twenty to thirty graves were dug each year. It was necessary to begin preparations for a new burial ground, and the congregation decided that the hillside across the road from the cemetery, which had served as a church park for half a century and where many a Midsummer picnic had been held, should be

REV. CLIFFORD PETERSON

REV. VERNEL LUNDEEN

cleared and graded for use as a cemetery. This work was begun in 1944, the year of the congregation's 90th anniversary.

The anniversary was celebrated with three days of festive services, May 12-14, 1944. Speakers included the Conference president, Dr. Emil Swenson, and all the former pastors who were still living, Dr. Eckman, Dr. Oslund, Rev. Sandahl, Dr. Nelson, and Rev. Bergren. Though looking backward on a history of nine decades, the program was arranged to emphasize the present and the future opportunities and responsibilities of the congregation.

A few days prior to the observance of the anniversary Pastor Monson had announced his resignation. He had been called by the Augustana Lutheran Church to be president of a newly established institution, the Church's Canadian Seminary at Saskatoon, Saskatchewan. He left Center City in July, and gave six years of service to the task of preparing theological students to serve the Augustana Church in Canada. Since 1951 he has been pastor in Kansas City, Missouri. He received the degree of Doctor of Divinity in 1951.

During Rev. Monson's pastorate one of the sons of the congregation, Clifford C. Peterson, was ordained to the ministry. A

graduate of Augsburg College, Minneapolis, he completed his theological course at Augustana Seminary and was ordained in 1943 on a call to Gladstone, Michigan, where he is still serving. He is a brother of Rev. Harold E. Peterson.

Miss Mildred Hasselquist, a daughter of the congregation, but recently transferred to Trinity Lutheran Church, Minneapolis, accepted a call from the World Mission Prayer League to go as a missionary to Nepal, a country closed to the Christian gospel. She, together with other missionaries, reached the border of the country, remained for seven years in the hope of entering, but was able to establish only an outpost for further Christian work. After her return to America she became the wife of Rev. Luverne Tengbom, who at present is serving as pastor in Calgary, Alberta, Canada.

Mr. Philip Lindblom, a son of the congregation, while serving in the army, was assigned as chaplain's assistant, and after his discharge from the army devoted himself to full time work in the Augustana Lutheran Church as a lay preacher. His first assignment in 1947 was in the Isanti parish. He then served several years in the Harris-Fish Lake parish, after which he was transferred to Bark River, Michigan.

15. COMPLETING THE FIRST CENTURY

World War II ended in the summer of 1945, but brought only an uneasy peace which soon congealed into a cold war between Communism and the West. Drafting of young men continued. In 1950 came the Korean War, which ended in a frowning truce in 1953. The year 1954 finds the world in tense uncertainty, dreading the terrible possibilities of atomic warfare.

Chisago Lake, seemingly as peaceful a community as could be found anywhere, has experienced the effects of war and of an uncertain peace. One young man from Chisago Lake, Stuart Lindahl, was killed in action in the Korean War. The far-reaching effects of hot and cold war may not be apparent to our present generation, but it is clear to all what some of these effects are. World War II brought about the greatest dislocation and migration of people in the history of the world. In some nations the movement of population was forced, as millions became refugees or slaves. In the United States it was a voluntary migration. It is said that twenty million people moved from one state or region to another. Even old conservative communities, such as Chisago Lake, were affected to a great extent.

As a result of factors that have always been present, but greatly accelerated by the conditions prevailing in the thirties and forties of this century, rural areas have declined in population, while cities have been growing. In many instances it is not only a decline of the rural population, but a great change in the kind of people on the farms. The Chisago Lake area, once solidly Lutheran, has seen many people of other denominations moving in. Fifty years ago, even twenty-five years ago, it would have seemed inconceivable that a Roman Catholic parish would come into existence in the midst of this strongly established Lutheran community. A change has come, and St. Bridget's Church of Lindstrom was organized in 1950 with some thirty-five families as charter members.

The pastoral leadership of this changing and challenging era in Chisago Lake has been in the hands of Rev. J. Walton Kempe, who was called on June 12, 1945 and arrived to assume his duties on October 16.

REV. AND MRS. J. WALTON KEMPE

Rev. Kempe is a native of Iowa. He completed his college training at Augustana College in 1914, and his theological course at Augustana Seminary. He was ordained in 1916 and had served congregations in Creston, Iowa, Des Moines, Iowa, and Astoria, Oregon before coming to Center City.

Though Swedish may still be heard (mixed with English) occasionally in some homes, the old language of the pioneers had disappeared from the church services by the end of World War II. The name of the congregation, however, still was the "Swedish Evangelical Lutheran Chisago Lake Church." In 1948 final action was taken to change the name to "Chisago Lake Evangelical Lutheran Church." The long process of transition to an American church was completed.

In that same year—1948—the congregation was host to the Minnesota Conference at its 90th anniversary convention, May 3-7. Among the speakers at this convention was the governor of Minnesota, Luther W. Youngdahl.

The 95th anniversary of the congregation was observed in 1949, with the Conference president, Dr. Emil Swenson; the vice

president, Dr. Paul Andreen; the editor of *The Lutheran Companion,* Dr. E. E. Ryden; and two former pastors, J. Henry Bergren and Gilbert T. Monson, as speakers. A brief historical sketch written by Rev. Emeroy Johnson was published.

At the time when the congregation voted to call Rev. Kempe a resolution was adopted authorizing the Board and the new pastor to secure the services of a parish worker whenever they deemed it advisable. The first one to be engaged for the position was Miss Bernice Mattson, who served from February to August, 1946. She was succeeded by Miss Anita Egge, who served one year. Miss Mildred I. Nelson held the position from August, 1947 to July, 1949, and Miss Joyce Rundquist from July, 1949 to December, 1952.

A monthly parish paper, "Reflections," was begun in 1947, and continues regularly to furnish items of news about the congregation and its organizations, as well as the district, the Conference, and the Church.

A number of improvements have been made in the church, the major project being the complete re-building of the pipe organ in 1953, at a cost of $8,400.00. A dedication concert was given by the eminent organist, Claire Coci of New York on No-

MR. FAYLON W. GEIST AT THE ORGAN

THE CONGREGATION AT WORSHIP

vember 15, and dedication of the organ took place on November 22 with Dr. Emil Swenson officiating. On the same day Dr. Swenson also dedicated the Chisago Lake Hillside Cemetery.

Consideration has been given to the project of building a parish education building and also the matter of a new parsonage to be built in the village. No decisions have been reached concerning either of these two projects.

After fifteen years of service as organist Miss Agda Wennerberg retired from this position on January 1, 1953. Mr. Faylon W. Geist of Buena Vista College, Storm Lake, Iowa, became the new organist and choir director.

One of the daughters of the congregation, Miss Marian Hawkinson, volunteered her services as missionary and was called and commissioned for the new Augustana field in Japan in 1952.

A son of the congregation, Vernel Lundeen, was graduated from Gustavus Adolphus College in 1950, is completing his theological studies at Augustana Seminary in 1954 and will be ordained to the ministry in June on a call to Clarkfield, Minnesota.

The poetic gift has not been entirely lacking in the Chisago Lake congregation. William Johnson has been a frequent contributor of sacred poetry to *The Lutheran Companion* and several

other periodicals over a period of twenty years. In 1948 he published a book of poems under the title "Wild Flowers." One of his poems, entitled "Calvary" has been accepted for publication in the forthcoming Lutheran hymnal sponsored by seven Lutheran church bodies of the National Lutheran Council.

"And what more shall I say? For time would fail me to tell" of all who in some way have contributed to the advancement of the kingdom by their faithful use of God-given talents, by their time and strength and money throughout these hundred years since the congregation was established. Many hundreds of men and women have served as Church school teachers. Others have been deacons, trustees, custodians, choir members, officers of organizations, committee members, every-member canvassers, Scout leaders, solicitors for special projects. Many have carried their load of concern for the church in quiet ways, unseen and unrecognized by human eyes. "More things have been wrought by prayer" in Chisago Lake as elsewhere, "than this world dreams of." God knows of many a widow's mite, and also many a widow's might through the power of intercessory prayer.

The Chisago Lake congregation has been a spiritual force through 100 years. Several thousand persons have come under the Christian influence of this church. How many have been made wise unto salvation, how many have found the peace of Christ, will never be recorded in books here on earth. May there be many names of the past, many of the present and of the future, written in the Book of Life.

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